N. B. Edmonstone.

1-3 O.K.

4. Philology, Comparative

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A

SPECIMEN

OF THE CONFORMITY

OF

THE EUROPEAN LANGUAGES,

PARTICULARLY

THE ENGLISH,

WITH

THE ORIENTAL LANGUAGES,

ESPECIALLY

THE PERSIAN.

IN THE ORDER OF THE ALPHABET.

WITH NOTES AND AUTHORITIES.

Nonnulla sunt vocabula quæ Græci à Persis, aut aliis barbaris, Latini à Græcis, nos à Latinis accepimus. Henr. Stephanus, de Latinitate falso suspecta.

Geram tibi morem, et ea quæ vis, ut potero explicabo: nec tamen quasi Pythius Apollo; certa ut sint et fixa quæ dixero; sed ut homunculus unus è multis, probabilia conjectura sequens. Cic. Tusc. Disputat. lib. i. c. 29.

کما سہمی. لطاوس

—— velut inter atras
Stellula nubes.

By STEPHEN WESTON, B.D. F.R.S. S.A.

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PREFACE.

WE have long been in possession of a number of words in the English language, domesticated among us, without knowing whence we had them, or suspecting that they were not our own; and if, at any time, we supposed, from an ignorance of their origin, that they did not belong to us, we were completely unable to say how we came by them; and, although Persia and Arabia have greatly contributed to enrich our Vocabulary, we have remained utter strangers to

what people, or country, our acknowledgements have been due for such an accession of wealth.

The appearance of Teutonic words in the Persian language was long ago noticed by Marcus Zeurius Boxhornius, in a letter to Nicholaus Blancardus, in which he is of opinion that the Persians and Germans are derived from the Scythians, as from a common ancestor, and that of course their language is one and the same thing.* Many learned men, such as Morhoff, Muhl, Saumaise, Olearius, and Braunius, have thought that the German and

* This idea, however, is very different from the opinion of Sir William Jones, who apprehended, that Iraun, or Persia, was the country from which all the nations of the earth derived their origin, it being, according to him, the place whence people first migrated in all directions; and in which migrations they of necessity carried their language. He supposes "that the language of the first Persian empire was the mother of the Sanscrit, and consequently of the Zend and Persi, as well as of Greek, Latin, and Gothic."—"The Saxon Chronicle, I presume,

and Persian languages were much alike. Leibnitz also in his Miscellanies, p. 152, says the same thing. Lipsius, in his Epistle to Henry Schott, in Cent. iii. ad Belgas Num. 44, has a list of thirty-five words which are the same in Persian and German. See Burton's Remains of the Persian Tongue, published by Von Seelen, Lubecæ, 1720, p. 117.

Andrew Muller has written on the same subject. Scaligar says, in his Epistle to Pontanus, "One thing cannot be more unlike another, than Teutonismus linguæ Persicæ, in which language, nevertheless, I find fader, moder, broder, tochter, but it is by no means necessary that the Persian should be the same as the Teutonic, because certain words in both

sume, (says Sir W. Jones), from good authority, brings the first inhabitants of Britain from Armenia; while a late very learned writer concludes, after all his laborious researches, that the Goths or Scythians came from Persia," &c. Vid. Asiatic Researches, vol. II. pp. 64, 65; and Flowers of Persian Literature, pp. 46, 47.

are

are written and pronounced alike; you may as well say the Arabic and the Spanish are the same, in which latter tongue there are Arabic words enough to make a complete dictionary. See Reinesius, tom. III. Var. Lect. c. 17, but particularly Hiller on the origin of the Celtic nations, in his comparison of Persian, Teutonic, Greek, and Latin, in twenty-one instances, in which he endeavours to overturn the opinion of Boxhornius, and his followers, that the Germans are derived from the Scythians. Tacitus says, Ipsos Germanos indigenas crediderim, minimeque aliarum gentium, adventibus, hospitiisque mixtos; where Leibnitz remarks, that they are indigenæ; vel aborigines in no other sense than that in which ignotum pro nullo habetur, because adventus eorum migrationesque omnem memoriæ historiam transcendunt. To this may be added the testimony of Herodotus, in his first book, that there were among the

Persians

Persians Germans, who, with the Penthelæi and the Derusiæi, were all ploughers of the ground, and not of the tribe of the Pagasardæ, or Achæmenides, from whom the Persian monarchs were descended, but Germans, (foreigners, who came possibly to teach the Persians the arts of agriculture.) I thought it necessary to say thus much by way of Preface to a small tract on the Conformity of the Persian with the English, and other European Languages, in which certain words are not only alike, but exactly similar, without pretending in all cases to determine the question of priority:

For which be first, and which from t'other spring,
(We cite them both) that's quite another thing.

The presence of the old rough Teutonic in the soft modern Persian, wears at best but an incongruous appearance, like a rustic speaking the language of the court, or the barbarous names of Ceolwolf and Tatwallin in the harmonious

harmonious images of Ælla. The presence also of oriental words in our language has its inconvenience, and is sometimes the occasion of one thing being mistaken for another, owing to the pronunciation given to the foreign term agreeing so exactly with that of the native, as to the ear to make them but one, and the same word. A single example will sufficiently illustrate this observation. Hamlet says, vol. xv. p. 130.

> "— — — when the wind is southerly, I know a hawk from a handsaw."

The Oxford editor alters handsaw to hernshaw. Warburton and Steevens both acknowledge the corruption, but Steevens has, with his usual good judgement, been careful to preserve the text. A corruption there certainly is, but not, as these gentlemen supposed, of handsaw for hernshaw, but of handsaw

for

for hansa*; now hansa means a domestic bird that is well known by that name to the English in the East Indies, is found in the Ava language†, and is the symbol of the Birman nation, and originally a term in Hebrew ‡ for the bird by which others are taken. Further I take hernshaw, or heronshaw, not to be a heron, but a heronry, a place where herons breed, as Johnson explains it. Heronshaw is heron-wood. Shaw is a wood, or thicket. The shaw, a wood near Newbery, shaw-house, the house in the wood. If this be true, then hernshaw, or heronsew, is an improper term for a heron.

I do not think myself under any obligation

* ہنس Hans a goose, this is not a proper word, though much used by the English and their servants. Gilchrist's Hindostanee Dictionary, p. 380.

N. B. Hans is in German gans, in Latin anser.

† Hensa a goose, the symbol of the Birman nation. See Symes's Embassy to Ava, vol. III. p. 370, 8vo edition.

‡ את הנץ' et Accipitrem. Leviticus, c. 14. v. 16. נצא some species of hawk. Hentza the hawk.

to

to show, how, or when the word, that I would substitute for hernshaw, came into our language, more than buzzard in Arabic, or koosa in Sanscrit*, or nag, or rava†, or any other of foreign extraction, now settled and domesticated among us. Conquest and commerce were the great channels through which the language of the Goths passed into Persia, and by which the terms of the English are current all over the world ‡.

It has been the fate of the Eastern languages to be misunderstood in Europe. We have more than one instance of this in Aristophanes.

* Koosa-grass held sacred by the Brahmins. See Mr. Wilkins's Heetopades, p. 14. note 27. In English couch-grass, triticum repens. Cusha, pronounced more correctly cusá with a palatial *s*: a grass held sacred by the Brahmins from time immemorial. It is the poa cynosuroides of Dr. Kœnig. See Asiatic Researches, vol. III. p. 255.

† Nag is a horse in Sanscrit, rava a cry. Nag banee is the snake's tongue.

‡ Mr. Swinburn in his Travels, in 1783 in Sicily, has given a list of thirty-eight English words in use at Bova and Reggio in Magna Græcia.

In

In the Acharnenses, the name of the Persian ambassador is sadly mangled and wretchedly interpreted, as if Pseudartabas was so called, because derived from Ἀρτάβην, a Persian, and Egyptian measure: this is the more extraordinary, as the right word is given in the Aldus edition, and the Venetian of 1542, and wants only to be written with an omicron, instead of an omega. The Invernizi manuscript gives Pseudartaba—ban, v. 91. and 99. and at v. 99. the editio Princeps, and 1542, ψευδαρσάβα, which last is nearer the truth than ψευδαρτάβα, but they are neither of them correct. The ambassador is called the king's eye*, which his name expresses; شاه دارا زاب Shah Dara Zab, or as the Greeks pronounced it, ψευδαρζάβα, corrupted

* אמה in Hebrew is brachium, et ancilla, because ancilla, or hand-maid, is the arm of her mistress. See Exodus, cap. ii. v. 5. The distinction between the meanings is by the diacritical point dagesh in mem, for when it is raphated, that is aspirated, it signifies hand-maid.

 into

into Pseudartaba. The word means, the eye of the lord, the king, ὁ βασιλέως ὀφθαλμός.

Zab is a fountain and an eye; so عين is an eye in its first sense, and a fountain in its second, because the eye is fons lacrymarum, et rivus; thus چشم cheshm is an eye, and a cup, because it holds the tears.

I wish I could make out the ambassador's words in answer, v. 100, to the order given by the herald to explain to the citizens, for what purpose the king of Persia sent him, as satisfactorily, as I have restored his name.

In the third scene of the first act ψευδαρζάϊας having been introduced to the council by the herald opens his commission in the following words:

Ἰαρταμὰν ἐξαρξὰν ἀπισσονασάτρα.

Upon which the herald asks Dicæopolis, if he understands what the ambassador says.

"Not

"Not I, faith," replies Dicæopolis. He says, "that the king will send us money," adds the herald, and turning to Pseudarzab, bids him lay more stress on the word gold. The ambassador speaks again, and Dicæopolis asks, what he says now. The herald explains, and Dicæopolis rejoins, "I do not think so, get you gone, I will ask him myself;" upon which he addresses the ambassador: "Will the great king send us money?" The ambassador makes a sign, which Dicæopolis interprets "No;" and adds, "then we have been deceived by our legates?" The ambassador nods assent, after the manner of the Greeks.

Dr. Wahl and Monsieur Anquetil, seem to explain the words of Pseudarzab, as if the true meaning of them were given in the herald's translation:

Πεμ'ψειν βασιλέα φησὶν ἡμῖν χρυσίον.

"He says the king will send us money." Whereas the ambassador declares he said no such thing.

Dr.

Dr. Wahl, however, goes on to transcribe in Persian what Pseudarzab has said with his own interpretation, "Afferent nobis ex arce regia opes;" and this remark, "Wir werden deutlich gewahr, dass die Worte Artebans sich noch immer im neupersichen finden n'amlich."

یارذان ازارس شاهانه فرونترا (فرابدرا)

This is a translation into modern Persian of the Greek words the herald gave to the ambassador, with additions and variations, without which, perhaps, they are not to be interpreted at all; but, be their meaning what it will, it can never be "afferent nobis ex arce regia opes," for the reason already assigned.

Herr. Anquetil, says Wahl, lo'st also auf, that is, disengages it, or as the painters say, brings it out thus, Iarad man atchschetran afzunatra (chschetran a rege w'are zendisch.)

These learned Orientalists observe, that *sa*

in

in the last word, and *iarta* for *iarat* are mistakes of the transcribers, and Mr. Wahl makes the concluding letters to be فرانش دارا opes, pecuniam regiam.

I shall now give my own reading, and the interpretation of it.

Iarta man εξαεξα na pisson as atra.

اوردام من جذر ناڤرون از دارا

Awurdé am men jezer na fizun az dara.

I, the ambassador, have brought no money from the king.

Fizun means increase, abundance, wealth, money; from فزودن fizuden, to increase and multiply, and hence comes, or vice versa, پیس pyse in the Hinduwee language. Mafish, in Arabic, is no money; whence we have our words at cards of fish, and counters*, that is, money and counters.

* Warton says, vol. II. p. 316, that the Arabians invented cards, which they communicated to the Constantinopolitan Greeks; from whom cards came to England, and the Western parts of Europe during the Crusades.

Aur

Aur or awur, is represented by Iar; dé am, by tam; d being changed into *t*, and é am coalesced. Δ complains in Lucian, of having been robbed by the Athenians, of ἐνδελέχειαν, for they say ἐντελέχειαν.

To make men we only repeat the *m*.

Εξαρξα is attice for εσαρσα or jezarsa.

Az atra for az dara according to the Chaldean mode, which makes dar אתר and ار خدا, dar khoda, Atergatis. See Reland, p. 142. Dissert. iii.

As to the chronology of this transaction, it is easily settled, as we are in possession of two points, the date of the play, when acted, and the death of Artaxerxes Longimanus. The former was in the third year of the 88th Olympiad, and the latter in the 424th year before CHRIST, or in the 4th year of the 88th Olympiad, and the seventh of the Peloponnesian war, the year after Aristophanes brought out the

the Acharnenses. During the life-time of the powerful Ardeshir Diras Dost, the length of whose hand the Athenians had felt to their cost in Egypt, the poet was not afraid to raise a loud laugh at the expence of the great king's ambassador, by bringing him on the stage, all eye.

There is a Persian word in the title of Chosroes the Second, which I have seen followed by (Genii) between hooks, as if this was the meaning of it, and it signified Demons. Now there are Genii, the Soors, and Assoors of India for example, to which, the word in consideration ἄσωνας has some resemblance; but we want a Persian term.

The title of Chosroes before his letter to Bahram has all the pomp and prodigality of the Eastern sublime. Chosroes, King of Kings, Lord of Lords, Prince of peace, salvation of men; with God immortal, among men,

a glorious divinity; an illustrious conqueror, rising with the sun, giving eyes to the night, of noble descent, hating war, gracious to all, ὁ τοὺς ἄσωνας μισθούμενος, having the learned in his pay, a preserver of the kingdom of Persia. To Bahram, the Persian general, our friend.

The word ἄσωνας is most probably اشنا ashina, from شناس shinas or shonas, intelligent, knowing. نکته اشناس nukté ashonas, understanding the most minute things, and the most mystical significations. معنی اشنا manna ashona, signifies also learned in meanings, for بی معنی is without meaning, or unintelligible*.

It may, perhaps, be more easy to account for the Arabic words in our language than the Persian, if we consider that when the star

* See Theophylact, lib. iv. c. 8. Parisiis, 1647, p. 101. Gibbon, vol. iv. p. 475. And Themistius, Orat. xxi. Explorator, p. 255. Notis Edit. Harduin. p. 507, de Oculo Regis. Philostrat. Vit. Apollon. lib. i. c. xv.

of

of the great monarchies was set; the Arabian luminary arose, and like Timur, became the lord of the fortunate conjunction at its rise: The great empires that have been founded on the ruins of the widely extended dominions of the Khalifs, in all which Arabic has been, and is still, legally and religiously cultivated, must, no doubt, have influenced the states of Europe, and mixed their tongues with hers.

Nothwithstanding the Arabic and Persian are so opposite in genius, that the one abhors, what delights the other, yet are they so interwoven as to be worn like patch work draperies on the same shoulders; and though the greater part of the motley garment be of Arabian texture, yet to know the composition of the one, you must be acquainted with the threads of the other. We, whose language is made up of French and Saxon, are accustomed to this mixture, and when we say, beef,

veal, or mutton, speak the one, and when ox, calf or sheep, the other.

This small Vocabulary has been collected from a variety of authors; many of the words, however, have never been before noticed, with a view to a comparison with any European language.

Father Angelo has shewn, in his Gazophylacium, the analogy between the modern languages and the Persian; and Professor Wahl has published a very learned work with xi plates; the title of which is, Allgemeine Geschichte der Morgenlandischen Sprachen, and Literatur; I have obtained a sight of this work, where the author compares the German with the Oriental tongues, by the favour of Mr. Henley, and if I have differed from the author in my interpretation of the Persian in Aristophanes, I have given my reasons for such dissent; and I shall be happy, if I should have been mistaken, to be set right.

THE

THE

CONFORMITY

OF THE

ARABIC AND PERSIAN

WITH THE

ENGLISH

AND OTHER

EUROPEAN LANGUAGES.

PERSIAN.		ENGLISH.
آباد	*Abad*	Abode.

ABAD means a city, or habitation, or residence. Shirauz, which has been called the Persian Athens, was جمال آباد Jumâl Abâd, or the seat of elegance. See Persian Miscellanies, p. 26; and Flowers of Persian Literature, p. 24. Likewise دولت آباد Dowlet Abad, or the abode of prosperity, a town in the East Indies, and many others of a similar nature.

ابنس *Ebnus* Ebenus, Ebony.

An Arabic word.

ابر کیا

ابرکیا *Aberkakiya* Ἀβεκκία.

ابرق Abark, a rope of different coloured hairs. Ἀβεκκία in Hesychius, is complained by κομᾶν comam nutrit, according to the sense in which the Macedonians use ἀβεκκία. Aberkakiya in Persian means a spider's web, and to a large cob-web a bushy head of hair may be compared. Aristotle uses τοῖς ἐρίοις or hairs for the threads of a spider, p. 578, vol. I. fol. ed. 1590. Lugduni, and Xenophon in Sympos. Ipsæ etiam τρίχες dicuntur κομᾶν in Philostratus Epist. 25. Lycurgus's soldiers had a red coat, a brazen shield, and a thick head of hair, which made the handsome more beautiful, and the ugly more terrible. Xen. Spartan Republick, p. 686. fol. 1624. Plutarch. Apopth.

ابرو *Abru* A brow.

To give a brow is to respect. To make a brow, is to honour. And as Swift and Shakspeare

speare say, to make a leg, or to bow; so the Persians, to make a brow, or honour by a look, or regard. To incline the brow, زدن zeden, is to nod, or approve by a motion of the eye-brow. The Macedonians probably brought the words ὀφρῦς, ὀφρῦντες from Persia; See Hesychius, Ὀφρῦντες. ὀφρῦς. Μακεδόνες. ἄδισκον, which Hesychius explains by κυχεῶνα, is Macedonic and Arabic, as thus, ارسق, and with a Greek termination, ἄδισκον, χανέοντα gaping, having a large mouth. Either Hesychius was ignorant of the meaning of the word, or the Macedonians gave their own sense to it, or the transcriber of the manuscript, of which there is but one copy, wrote κυκεῶνα for Χανέυνλα. Suicer in a letter to Webster, December 21, 1662, wishes some one would explain to him the Scythic, Punic, Laconic, and Macedonic words in Hesychius. As I know of no Persian word like ἄδισκον that signifies κυκεῶνα, or mixture, I must conceive that the text has been

been corrupted, or the Macedonic term misinterpreted. We are sometimes told, says Foster, that the nominative in ἵπποτα, ποιητὰ is Macedonic, they might as well say, it was Persic. P. 78, Accent and Quantity, 1st edit. One thing is certain, that the termination is not Greek. Moorhata is foolishness in Sanscrit, and in Greek μωρότης.

ابليس *Eblis* Devil.

Eblis, the Persians say, was sent from Heaven to chastise the genii, whom he routed, and with Gian ben Gian their leader, drove from the face of the earth, and reigned in their stead. His name was Hares, the Guardian, or Protector, but, proving refractory, and disobedient to the commands of Heaven, he was called Iba the Stubborn; Eblis the Desperate; and Sheitan the Proud. دیو ابلیس Dev iblis makes Devilish, Devil, &c. &c.

آتش *Atish* Fire.

Out

Out of the word atish, the French seem to have made attiser, to light, or kindle a fire. Titio, in Latin, is an extinguished fire brand, and τίτανος in Greek calx, or lime, which, with τιτῆνες, Homer's infernal gods, come from טוט cænum, lutum, in Hebrew, and طاط tat in Arabic, æstuare, which shews the nature of the earth meant, to be effervescent, though used to signify earth in general. The French sometimes borrow a word from the Arabic through the Italians; for instance, meschin المسكين elmeschin, povero, meschino, and in Hebrew מכסן macsan. اطشى Atshi in Persian is a flint-stone.

The French became acquainted with the Arabians when the conquerors of Spain took Narbonne, and Thoulouse, with great part of Languedoc; and when Le Comte de Eudes, in attempting to recover it, was defeated, and the Saracens advanced a considerable way into France, till they met with Charles Martel,

grandfather

grandfather of Charlemagne, and were forced to retire to Narbonne.

اهراص *Ahras* Eras.

Aera Hispanica began twenty-eight years before the Christian, or the taxing of Augustus, on the defeat of the Spaniards by Domitius Calvinus in the seventh Julian year, according to Dio Cassius; therefore it cannot have been so called, because all the world brought in its contributions in money, or æra to the republic. Moreover it is always spelt according to Scaliger, Emendat. temp. p. 418, Era on the old Spanish monuments. Ahras in Arabic means ages, periods, epochs.

اعراص *Aras* Areas.

Aras, in Arabic, courts, squares, or open places. Area in Latin is a void space. Area quasi exaruerit, a place where nothing grows. Festus, pessime.

فتق ارض

ارض تنق *Artzchenk* Artichoke.

Artz-chenk in Arabic is earth choke, and compounded of artz, earth, and chenk, which means choking, or ngling. See the Gazophylacium ارتيچق Artichek, under Articiocco.

ارک *Ark*, Erk, Arx.

Arok or erk, a castle and its interior parts in Arabic; the name of a castle in Siphanto or Siphno.

ارہ *Erreh* Serra.

Erreh a saw in Persian, which the Latins have made their own by prefixing the letter *s* as they usually have done in forming words from the Greek.

ارما *Erma* Ἔρημος.

Ερημος, ἐρημίτης, in Greek, from whence comes hermit, as we now say, though formerly eremite.

استرلاب *Asterlab* Astrolabe.

Johnson derives this word from the Greek

ἄστρον

ἄστρον λαβεῖν, but the Arabic I believe is the oldest, though our word may have been made up of two Greek ones.

استادن	*Astaden*	To Stand.
استان	*Astan*	A Threshold.
استاندہ	*Astanda*	Stator.

Quasi adstans domino, to execute his orders. The Romans had standers and runners, letter-carriers. Cic. Epist. ad Famil. I. ii. Ep. xvii. ineunte. We too have standers and runners of another sort, pick-pockets.

اسطرک	*Istorak*	Storax.

Since storax is brought from the East, the name which it bears came with it. The word is Arabic.

اسفنج	*Isfunj*	Sponge.

Isfunj is an Arabic word.

اسفناج	*Isfinaj*	Spinage.

Spinage was introduced into this country

(Spinacia

(Spinacia olarecea) in the year 1568, but it is not known, say the herbalists, from what country it was brought. The name however now tells the country.

اسقیم *Askiyet* Skies.

Askiyet in Arabic means watery clouds, from which our words sky and skies have probably been taken. Skies in English, as in Arabic, signify the weather and the climate. We have in the Tempest, p. 121. ed. Steevens, vol. iii.

> The queen o' the sky,
> Whose watery arch, and messenger am I.

اسکیم *Askim* A scheme.

See Ludolphi Commentarium in Historiam Æthiopicam, p. 625, edit. 1691.

اسکنه *Iskené* Ισχιον.
Isch-bone.

Iskené in Persian is the thigh bone, and Ισχιον in Greek is the same word, from which

 isch-bone,

isch-bone, that is the bone next the hip, called edge-bone, each-bone, &c. &c.

اسكلة *Iskélé* Echelle.

Echelles a sea port in the Levant, so called by the Turks. Iskelé is a port, or pier, built on piles in the Levant, hence echelle for a port, or harbour. Baron de Tot's Travels, p. 365.

Iskelé is from scala, or steps on a pier for the ease of landing and embarking. See Ancient Geography D'Anville, p. 201, ed. 1791.

اسقرلاطى *Ascarlati* Scarlet, Escarlate.

اطار *Iter* Iter.

A circle, a line drawn round another, a process, or going about, in Arabic.

اشوس *Eshwes* Askew.

Eshwes is a person that squints, and does not look straight, in Arabic.

ارش *Aresh* Wrist.

Aresh

Aresh or eresh is the wrist, because it joins the hand, and the arm together. ارش in Arabic is to connect, and the prefix of the ω makes our word. See Castell, p. 18. v. Arslan.

اتارة *Itaret* Reiterating.

Iterare in Latin is to do a thing a second time, in English to iterate, or repeat.

اطعام *Itam* Eating.

To eat in Saxon is eatan; in Gothic itan; in Arabic itam; eating, feeding, giving victuals or refreshment.

اطيمة *Atimet* Meat.

The French derive their word mets, from meto; missus, ministratio, and are evidently in want of an etymology. It is not an uncommon thing for words in passing from one language to another to loose their first syllable, and sometimes more. Thus latten is tin; umbilicum bellico, cadavered, davered.

ϊκκογκνης cockney; potatoes tatoes; withdrawing-room drawing-room. ὅδε κόπτιος ᾧ ἐνὶ οἰκῷ. The Copts, a sect of Christians, so called from Jacob al Bardaï, an apostle of the Eutychians; first Jacobites, then Cobites or Copts.

اطلاس *Atlas* Atlas.

Atlas is any thing smooth, worn, bare, or bald; and, in commerce, a silk-sattin, manufactured in the East Indies, of all colours, with gold and silk, so admirably worked together, that it cannot be imitated in Europe. See Spectator in Johnson's Dictionary.

اصطبل *Astabul* A stable.

Astabul is Arabic, and borrowed from στάβλον in barbarous Greek. Vide Meursï Glossar. Græco-barbar.

افيون *Afiun* Opium.

Efiyun, osiyun, opium, is Arabic. The Greeks

Greeks have ὀπὸς juice of any kind; the Spaniards opio, juice of poppy; from whence the French and the English get the initial *o*.

اوتیمون *Efitimoun* Epithymon.

Efitimoun, a Persian word, called by Richardson a kind of weed, is Pliny's Epithymon, and the name of a species of dodder in English botany, cuscuta epithymum, less dodder, or little devil's guts.

اقلیم *Iklim* A clime.

The Bengal rupee has this inscription: "Struck on the seven climates, کشور (Kushwar) 1202, A. D. 1788." The seven climates are Kashmeer, Bengal, Decan, Gudjraat, Lahore, Poorub, and Paishoor, which Timur, when he established his throne in India, united, and called himself "the conqueror of the seven climates." The title has been retained by his successors. See Moor's Appendix, p. 472, 4to, to Little's Narrative, 1794.

الباری اظلم

البادی اظلم *Albadi azlem.*

Albadi azlem. The author of mischief or evil in Persian. See p. 4.

الینیون *Eleniun* Helenium.

Helenium in Arabic is written elenium after the Greek.

البت *Albet* Albeit.

Albet in Persian means like our albeit, although, certainly, necessarily, notwithstanding.

امرار *Amrar* Amarus, Amere.

Amrar in Arabic comes from the monosyllable מר in Hebrew mar, in French amere.

اما *Emma* Ma.

The Italians out of emma, or ama, have made ma, but, however, notwithstanding, nevertheless.

امیختن *Amikhten* To Mix.

Imper. امیز *Amiz* Mix.

امیزیدن

امیزیدن *Amiziden* To Mix.

اموز *Amuz* Amuse.

Amuz, skilful, learned, teaching.

انبار *Anbar* A Barn.

آن *An* Annus.

An in Arabic means time, an hour, a day, a year, from whence may have come annus, a year; or a ring, annulus.

انجام *Enjam* End.

درد بی انجام Dured bi enjam, salutations without end. Persian.

انکد *Enked* Unked.

Enked is avaricious, wretched, from whence we have perhaps a term in English of unked; disagreeable, melancholy, tiresome. In Oxfordshire every thing unpleasant is unked.

انث *Anus* Anus.

Anus, women, females, in Arabic. The common derivation of anus is from ἄνους senseless,

less, without understanding, but this does not suit all old women.

انقاص *Inkas* Inks.

Inkas, writing inks in Arabic.

اندود *Endud* Endued.

Endud, plaster, ointment, washing, gilding, incrusting, from enduden in Persian. زر وسیم اندود zer vu sim endud, clad, covered, incrusted with gold and silver.

انکلیس *Enkelis* ἐγχελυς.

Enkelis in Arabic is an eel, as in Greek.

انکر *Ankar* or *Angar* Anchor.

In the Moors language, composed of Arabic, Persian, and Hindoostanee, lungur is both an anchor and a monkey, because a monkey holds by his fore-paws, as fast as an anchor.

انکلیم *Engiliné* Angelica.

Engiliné is angelica, a herb, in Persian.

اغلا *Igla* Higgle.
Haggle.

Igla means in Arabic, making dear, raising the price, buying dear, selling dear, standing out for a better price.

اگر *Eger* Γὰρ.

For, if, asmuch as, in Persian. The word is frequently contracted into گر ger, in which form it perfectly agrees with the Greek.

آن *An* An.

The pronoun an has the effect of the definite article in Persian آن گل an gul, the particular rose. آن باد نیم روز an bade nimruz, the noon day wind, whence comes the Italian word inbatto. The Koraun is called المصحف almushef, the book, by way of eminence.

اناغالس *Anagallis.*

Anagallis. Pimpernel in Persian.

انز *Ens* Lens.

A lens, or glass spherically convex on both sides in Persian.

اورچین *Awurchin* Urchin.

Urchin in Persian is a snail-stair-case, scala lumaca, scala-cochlea; applied by us to an animal that retires within himself.

اورده *Ordu* Hord.

Ordu is a king's court, palace, or camp. A hord (of Tartars) in Persian.

ایا *Eia* Εἶα Eja.

ایا is a particle used to exhort, and encourage, as in Greek and Latin: Εἶά νυν' ὦ συνδικάσται σφῆκες ὀξυκάρδιοι. Aristoph. Vesp. v. 428.

Eja age, rumpe, moras. Virgil.

Hafez begins an ode thus, Ela, ya, eiyuh

الا یا ایها

بابا *Baba* Papa.

بابوس

بابوس *Babus* Babish.

Babus in Arabic is baby; we have baby, and in Ascham, quoted by Johnson, babish; "a babish, and ill-brought up thing."

باب المانڈب *Babu'l'mandeb* Babelmandeb.

The gate of tears, or straits leading into the Red Sea, commonly called Babelmandel. The Arabians considered it as a passage to destruction, on account of the frequent shipwrecks that happened in going through it; for which reason they wept for all that hazarded a passage into the sea of Oman, or the Æthiopic Ocean, at least for all their friends.

باريطون *Baritoun.*

Father Angelo has put this in his list of Persian words that have any relation with European. If it be a Persian term it is obvious enough, that it is περιτόναιον expressed in Persian letters.

باسن *Basun* Bason.

Basun

Basun is Hinduwee.

بالاخانہ *Bala-khaneh* Balcon.

In Hindoostan the upper apartments are called balacony. The Italian words balcone and palco come immediately from palcum (suggestus) in low Latin, with balke and balk, posts or beams, or rafters over out-houses in German and English.

بز *Bezz* Byssus.

Bezz in Arabic is in Hebrew בוץ fine linen, or a rich garment.

باز *Buz* Buzzard.

A hawk or falcon. The beak of a bird.

The first part of the English word buzzard is found in Persian, but the whole is made out of the Arabic term for falconarius باز اداری buz adarii, by inverting the order of the *r*; and dropping the vowels. This inversion takes place in pronunciation, and letters are transposed in words that pass from one people

to

to another; thus, spicata σπικάτη by the Jews is called σίσικα. Sykes by the Hindoos skyes. ὀψώνια, by the Hebrews asponia. Golgotha by the Syrians Gogoltha, and a variety of others, which every body conversant with various languages must have observed, and particularly in our own, where the word wasp, that was formerly called wapse, and had no other pronunciation; but is now only in use in the country. "Atque inficeto est inficetius rure."

باد نیمروز *Bad nimruz* Inbatto.

Inbatto is the noon-breeze that blows from the Ægean into Smyrna, regularly at twelve o'clock in the day. Inbatto is made up of *in* and *bad*, wind, in Persian, with an Italian termination. See Dallaway's Travels, p. 288, 4to, who mentions the term inbatto.

بریقوق *Bricock* Apricot.*

* Apricock is right, and not apricot, as it is generally written, and sometimes pronounced.

An

An apricot or bad yellow plum in Persian.

بشنج *Bishinj* Business.

Bishinj business, employment, study, in Persian.

بلبوس *Bulbus* Bulbus.
Wild onion.

بیع *Beia* Buying,
Selling.

بیع کردن Beia kurden, to traffic.

بیعت دادن to shake hands on an agreement made; to make stipulation. Arabic.

بد *Bad* Bad.

Bad is Persian, and means wicked, worn out, good for nothing, as جامهٔ بد a tattered garment, or a bad coat; jamei bad. بدخوی of a bad temper.

برادر *Burader* Brother.

Brother of faith, brother of poverty, brother of war, brother of suspicion, of sorrow,

of

of softness, and submission. All these forms occur in Persian and Arabic.

برادر *Burader* Broeder, Brother.

This is another word which the Persians have adopted with the Saxons and Germans from one common source of Scythia and Tartary, from whence irruptions were made into the East and West, and the inhabitants were taught the language of their invaders.

بربارس *Berbaris* Barberry.

The barberry-tree, like the tamarind, crab, and sloe, never ripens its fruit to sweetness, the berry is spinæ acidæ pomum, or the fruit of a sharp thorn, the name is of Arabian growth.

بربر *Berber* Barber.

A barber or surgeon is the same in Persian as in English. A barber-surgeon joins the practice of surgery to the trade of barber, and such were all surgeons formerly.

بربط *Barbut* βάρβιτος.

The Greek word βάρβιτος is derived from βαρύμιτον, so called on account of the deep tone of its strings. The word is of great antiquity, whatsoever may have been its origin; and at least 500 years older than barbut according to Hyde's notion, that barbut came from Barbud, musician to Khosrou, son of Hormuz, surnamed Parviz, or the Victorious. See Hyde's Preface, and extract from Mu'gjizât Phârsi, where there are anecdotes of the famous Decemviri Persarum, of which Barbud was the eighth. The derivation of βάρβιτος is far from being satisfactory, as is the case with a great many in the book from whence it is taken, the Etymologicon Magnum: neither is the reasoning of Hyde at all conclusive, since the instrument might have been called barbut before the musician or his name existed, and prior even to the Greek.

بربندید *Berbendid* Bind on.

Ber

Ber and bendid, the second person plural, imperative of biften to bind; ber is a prefix, and in verse it is berbendidi محملها mehmelha, bind on your burdens. The line is beautiful, and deserves the translation, or paraphrase, which Jortin has unintentionally given it:

جرس فریاد میدارد که بر بندید محملها

Jeres feryadi midared ke berbendidi mehmelha.

The bell proclaims, on, on your burdens binds.

HAFEZ, Ode I.

The allusion is to the bell of departure for the Caravans.

Sarcinas age collige,
Ut vita levis exeas,
Cum signum dederit pater.

بر	*Ber* Imperat.	Bear.
برتنک	*Birtenk*	Bittern.

Bittern is derived in general from Butor, quasi bos et taurus, because when the bittern plunges his bill in the mud, he roars like a bull. Bertenk, in some degree favours this

 etymology,

etymology, since بر طین means in mud, where the bittern or ardea stellaris fishes for his food: the letters are not indeed exactly the same, or in the same order; but I have seen greater changes without destroying the identity of words.

بردن *Berden*, to Bear. Burden.

برک *Bark* Barrack.

Bark or barrack, in Spanish barracca, means with us, as in Persian, provision, or lodging for soldiers, and travellers. Bark is also a leaf, and in Arabic a covering, or cingulum, a cloak, rica, that wraps round the head and face, like bark round a tree, and leaves nothing but the eyes uncovered.

بست *Best* Fast.

Best is, he bound, in Persian. در بسته کردن To make the door fast. We have our word from the German fest halten, faire ferme, to make fast, and the German from the Persian, or vice versa sis.

بستر

بستر *Bister* Bolster.

The word is, perhaps, پستر pister, signifying a bolster, bed, matrass, or pillow, in Dutch bolster, in Saxon bolstre. See Richardson, and the Gazophylacium.

بطيل *Betil* Batello.

Betil is a boat, if Father Angelo be correct, from whence batello might have come, or betil from batello, since the root is probably a monosyllable, baot in Flemish, boat in English.

بغا *Bugha* B - - - - - .

Scortum Sodomiticum. Cinædus.

This word may dispute the precedence with the excellent etymology in the note. The detestable crimes of the Bulgarians made their name odious, and bugare came to signify a sodomite. The Bulgarians had adopted the abominations of the Manichæans, and other monstrous errors. See Mosheim and Dict. de Trevoux.

بغل *Beghel* Beagle.

Beghel is slow, moving in a particular manner, between the rate of the anka (long necked dog) and the hemlaj or the animal that paces quietly on the road. See Golius, in بغل عنق and بغل حمليج.

بلسان *Belesan* Balsam.

Balsam is Arabic; native balsam is an oily resinous liquid flowing spontaneously, or by incision from certain plants.

بنده *Bandé*, A Slave. One that is bound.

Bu Fie, ENG.

Buy φεῦ, φῦ, GR.

Fi, ITAL.

Fai, ESPAGN.

Fey, ALLEM.

Foeci, FLEM.

Vah, LATIN.

Hugues de Berry, Moine de Saint Germain des Prés dans sa satire qu'il appelle la Bible de

de Guyot, où parlant des médécins, qu'on appelloit alors Physiciens; il dit,

> Fisiciens sont appellés,
> Sans fi ne sont ils point nommés?
> De fi doit toute ordure naitre,
> Et de fi Phisique doit être.
>
> See Pasquier Recherches, l. viii. c. 28.

Bu in Persian is a smell, either good or bad, like فر, in Arabic, either as sweet smelling odour ويا انق الزمان in the nose of time, or a stink. وفرا لم defran lehu Phy illum. Vide Lette, p. 123, in Carmen Panegyricum Muhammedis, 4to. Ludg. Bat. 1748. Vide Fabricium, edit. ult. Biblioth. Græc. 1790, p. 88.

Nequam, an English poet in the reign of king John, of St. Albans in Hertfordshire, and canon of Exeter, made the following epigram on Philip Repington, who had punn'd on his name of Nequam:

> Phi nota fœtoris, Lippus malus omnibus horis,
> Phi malus et lippus, totus malus ergo Philippus.
>
> See Bishop Gowdin, de Præs. Ang.

The

The Greeks changed the Persian ba into their own φι, and of ابرو abru made ὀφρῦς, and of بو made φῦ, buya بويا or بويان is odoriferous, and fragrant in its first sense, and stinking and fetid in its second.

بوبو *Bubu* Βυῦα.

Bubu in Arabic is the pupil of the eye, and means any thing great or glorious. They say, he is in the eye ball, or pinnacle of his glory; he is the glory of his age. Thus βοῦ in Greek is said of any thing great, and βύῦα of any thing full and large. Etymologicum Magnum, voce Βύκτης.

بوس *Bus* Buss, a Kiss.

Bus signifies also an evil, as the kiss of Judas did, and is thus expressed in a monkish verse:

Nam mihi quæ tu das, CHRISTO dedit oscula Judas.

As we say kiss hands, so the Persians kiss eyes, چشم بوس after the manner of the Greek expression in the Odyssey,

Κύσσε

Κύσσε τέ μιν κεφαλήν δὲ καὶ ἄμφω φάεα καλά. π. ν. 15.
And twice, and twice could scarce suffice.
He kissed his rolling drunken eyes. COWLEY.
Jucundum os oculosque suaviabor. Catul. 9. 9.

There is often a conformity between the Greek and Roman, and Oriental writers.

The two luminaries of war which I had kindled were soon extinguished; meaning the two sons whom I had nurtured were killed.

——— duo fulmina belli
Scipiadas.
Æn. vi. v. 843. Assembly 11d. p. 39, Chappelow.

ج ر *Burge* Burg.

Burge in Arabic is castle, fortress, rampart, wall, bulwark. All places that in former days were called boroughs were such as were fenced, or fortified. Burg is Saxon for the same thing, and πύργος Greek.

بوسگاه *Busgah* Place of kissing.

Busgah is called the place of kissing, because

cause every one that goes in to the royal palace kisses the gate. What the Trojan mothers did in taking their last farewell of Priam's palace, the Persians do on entering the court of their sovereign.

Amplexæque tenent postes, atque oscula figunt.
Virg. Æn. 11. 490.

بوقه *Buket* Bucket.

Buket in Arabic is a violent thunder shower, which comes down, as it were in pipes. بوقات Bukat is a musical instrument, a flute, pipe, trumpet, or leaky vessel; a name of reproach in Persian and English given to those who cannot keep a secret. The original monosyllable is بوق a Persian word. The Portuguese say, that it rains buckets, and the Spaniards payles, y herradas, pailfuls.

Yond same cloud cannot chuse to fall by pailfuls.
SHAKSPEARE.

The Latins have the same expression, "Urceatim pluebat." Petron. Fragm. Tragur. p. 16. (c. 44.)

بول.

بول *Bul* Bull.

Bul is the beak of a bird, and very like our word which is in Saxon bill.

بوته *Buté* Butt.

Buté is a butt for shooting at in Persian. The French Dictionaries do not say whence their word "but" comes.

بو *Bo* Bo.

بوه *Buh* Bubo.

Buh is an owl in Persian, and Greek, and Latin.

بهتر *Bihter* Better.

The Persians have the English comparative better, but their own superlative bihterin; just so the English have the Persian comparative bihter, but their own superlative best, which makes it difficult to decide which is the original, possibly neither one nor the other are imitators. In Persian, however,

 there

there is a positive bih, good; bihter, better; bihterin, best.

بیب *Bib* Bib.

Bib is a canal in Arabic. The child's bib carries off, or absorbs, what falls upon it. From this word comes bibo in Latin without passing through the Greek πίνω. A great drinker is said to make a conduit-pipe, or common sewer of his throat.

بیغه *Bughé* Buche.

Bughé in French is buche, fire-wood, which has precisely the same meaning as the Persian word.

بیل *Bil* Bill.

A pick-axe in Persian, a kind of hatchet with a hooked point.

بلارج *Belarij* Πελαργὸς.

Belarij is a stork in Greek, and Arabic. ἀντιπελαργίζειν in Greek means to return a kind-

ness,

ness, as the storks do in carrying their aged parents on their backs, according to Aristotle, when they can no longer support themselves. Pularghu پلارغو in Persian signifies, those who shelter others that fly to them for refuge.

پا *Pa* Pas.

Foot, a footstep.

پای *Pai* Pié, FRENCH.

A foot.

پارس or فارس *Pars or Fars* Pferd GER.

Paart DU.

The word پارس pars, which signifies a horse, is exceedingly ancient, and was used for the Persians, at a very early period. Pharsi, Persians, (horsemen,) is mentioned Dan. v. 28. The Arabians, who have no *p* in their alphabet, always substitute *f*: thus they say فارستان farsistan instead of پارستان parsistan the country of horses.

پاپا *Papa* Papa.

دیم پاپا

پاپ The Pope of Rome.

پاپا *Papa* Father.

پدر *Pader* Pater, Father.

پریشان *Perishan* Perished, dispersed.

پرست *Perest* Priest.

خود پرست *Khood Perest*, Priest of himself, or self-admirer.

پرستر خان *Prester Khan* Prester John.

Prester Khan; adoratorum princeps summus. Hence called Prester John in English.

پری *Peri* Fairy.

پنیرک *Penirek* Pennyroyal.

Pennywort.

Penirek is the name of a sweet smelling herb in Persian, to which our word penny may have probably some relationship.

پوشک *Pushek* Puss.

Puss, says Johnson, is a cat; I know not whence derived. It is clear that it is half a

Persian

Persian word, as cat is half of the Italian gatto.

پلیته *Pelité* Pellet.

Pellet, the wick of a candle in Persian, any thing rolled up, the match of a lamp.

پهنه *Pehné* φένις.

Pehné is a racket with which you play at tennis, and comes from پهنیدن to extend or stretch. Rackets are strung with cat-gut, and the ball is struck with an extended arm; if the arm be contracted the ball cannot be so well cut, or twisted; young players who do this, are called spoons. The Greeks, as we have already seen in this letter, changed the ba and the pa also of the Persians into φι, and made φένις with their own termination of pehné, and we tennis.

پیاله *Pialé* Phiala, L.
Phial, E.
φιάλη, GR.

چو آفتاب می از مشرق پیاله بر آید حافظ

Chu auftqube my uz mushruke pialé beraueed.

HAFEZ.

— the east of the cup.

پیلور *Pilwer* Pedlar.

A hawker of small wares, a petty dealer; contracted into pedlar, or from the Persian, which means the same thing.

پیه *Pih* πίον.

Pih is the origin of πίος, πίων, in Greek, or at least the same word for fat and grease.

پیکار *Peikar* Bicker.

Peikar in Persian is a fight, a skirmish. Our word comes through the Welsh bicre, a fight or contest.

پور *Pur* Porus.

Pur, a king in the dialect of Hindoostan; whence the King Porus, who was defeated by Alexander. شاپور Shapor, the son of a king.

پیشار *Pishar.*

Water

Water shewn to a doctor.

پیک *Peik* Page.

Peik, a footman, a messenger, attendant in Persian.

پیر *Peer* Peer.

Peer in Persian is a title of honour like senior, seigneur, senor; and it properly means an ancient, or old man.

The twelve great lords of France who are called *peers* were probably so named, not so much from their equality, as from being past the middle age, and eligible on account of their experience, senators in wisdom, and ancients in knowledge.

The celebrated Timour, before any considerable undertaking, always consulted his پیر peer, looking upon him (Koottub ul Aktub Sheikh Zine u'deen Aboo Bukkur) in the light of a ghostly father. From the word پیر

peer

peer, we may, perhaps, derive the appellation père, (French,) a father. Vid. Institutes of Timour, p. 5.

تار *Tar* Tiara.

Tar in Persian is the top or summit, the head or upper and higher part of any thing, which will suit the word tiara, or crown well enough. The right word for crest or crown in Persian or Arabic is تاج taj, but you cannot suppose this to be the tiara without commuting letters that are not commutable. See Reland, Dissertat. viii. p. 252. edit. 1706.

تاج خروس Taji Khurus is a cock's comb.

تفته *Tafaté* Taffata.

Taffata phrases; silken terms precise, three piled hyperboles.

Love's Labour Lost.

Tafaté in Persian is spun, or twisted, teft and tefaté means spinning a web, and a spider's web. Menage derives taffetas from the rustling

rustling noise the silk makes, and Du Cange from the low Latin taffata tafetanum, which is from the Persian.

تباه *Tabeh* Tabes, L.

From تب teb, a fever. Putrefaction, Corruption.

ترک *Tarak* Ταραχὴ.

Tarak signifies, as the Persians use it, the crash made by splitting or dividing of wood. Ταραχὴ in Greek is the noise occasioned by the mixing, stirring up, or splashing of water. ترکیدن to split, to cleave.

ترب *Turb* Turf.

Turb is earth, dust, ground, a clod, in Arabic, Saxon, and Dutch.

تربد *Turbed* Turbitum.

Turbed is in Arabic an Indian purgative root; and turbitum, a root much used in physic to purge phlegm. Ainsworth's 4th Alphabet.

ترتور

ترتور *Turtur* Turtle dove.

Turtur in Arabic; in Greek τρυγὼν. Turtur has no derivation in the Latin language, and is evidently of foreign extraction. Turtures, says Cicero, et cursu et peregrinatione lætantur. V. de Fin.

ترسم *Tersem* Τέρσω.

Tersem I fear, or apprehend, is like the future of τρέω τρέσω per metathesin τερσω. Thus we have from τείρω τέρσει Theocr. Idyl. 22. v. 63. And from κείρω κέρσει Moschus. Id. 2. v. 33. Tersem is the first person present of tersiden, to fear.

ترسم این قوم که بر دزد کشان میخندند

Tersem een koumi ke ber durdi keshan mikhandend.

I fear that those who mock us as wine-drinkers, &c. &c.

HAFIZ, Ode 11.

تدک *Tedac* Psittacus.

Psittacus Eois ales mihi missus ab Indus;

OVID.

Vide

Vide Ælian. de Anim. l. xiii. c. 18.

Tedac should be written with a sa ص and pronounced sedac, sethac, Sittacus. See Reland.

توج or توتگی *Tutegi* or *Tuj* Tutenag.

Tutegi is a coin once current, and tuj is copper. Tutenag is an ore of zinc containing from 60 to 90 parts in a hundred of zinc; the remainder iron, and some clay. Quære; If there be a connection between these words in Persian, and tutenag?

تطاس *Tetellus* Titulus, Title.

Tetellus in Arabic is writing, title, description.

تعريز *Tariz* Tarrying.

Tariz is alighting, and tarrying on a journey. We have this word in the New Testament and in Shakspeare, but its origin was not known, "I will go drink with you, but cannot

cannot tarry dinner;" and in Troilus and Cressida, "Tarry'd."

تاس *Tas* Tasse.

Tas in Arabic and Persian is, as in French, a cup, a plate, also a vault, تاس افلاک tas eflak, the dome of heaven, or a depressed arch.

تحقیقات *Tehkikat* Tickets.

Tehkikat are truths, certainties. Things that have marks upon them are said to be ticketed, that they may not be mistaken. The French bring their etiquette from est hic quæstio, not being acquainted with this Arabic plural. تحقیقت is truth in the singular.

تعریص *Tarys* Tarir.

Tarys is drying (meat) &c. from whence the French have *tarir la* source, &c. and the Greeks express dried meat by the same word nearly. (τάριχος Salsamentum) as the Arabic.

تعریف *Tarif* Tarif.

An

An explanation or declaration of duties of export and import.

تفو *Tefu* Pho! Fy!

Tefu, fy! for shame! Persian.

تن *Tan* Τὰν.

A companion, this, that. ὦ τᾶν in Greek means o amice, for ὦ ἑτὰν from ἕτος; hence comes ὁμοέτη an equal, and our word coetaneous. See Aristophanes Nubes, verse 1270, ἀμὴ σκᾶπτέ μ' ὦ τᾶν; and Lucian, p. 727. v. 11. 4to. This, that. In Greek, ἢ τὰν, ἢ ἐπὶ τὰν, either, says the Spartan mother to her son, bring back this shield, or fall upon it.

تنبوره *Tambourch* Tambour

Tamboureh is Arabic; tambor in Spanish has its origin in altambor, according to the Dictionaire de Trevoux.

تندر *Tundur* Thunder.

تو *Tu* Thou, E.

Tu, I.

توتیا

تو تیا *Tutya* Tutty.

Tutya is a collyrium for the eyes, تو تیای دولت tutiyai dowlet, state-tutty, or a wash for a national eye-sore.

توز *Tuz* Tuz.

Tuz means the bark of a tree with which the Persian bows are ornamented, as it were, with a fringe. Tuz in English signifies a lock of hair or tuft.

> With odorous oil the head and hair are sleek;
> And then thou kemp'st the Tuzzes on thy cheek;
> Of these thy barbers take a costly care: DRYDEN.

تون *Tun* Tun.

Tun is the stove of a bath, the furnace of a glass house.

توما *Tuma* Twin, Thoma.

Tuma in Persian means Thoma in its second sense, and Twin, in its first, for Thomas was called Didymus. δίδυμοι qui uno partu editi sunt.

تیر *Tir* Tigris.

Tir

Tir is an arrow, and the river Tigris from its rapidity.

تیرگر Tirger is an arrow maker, but the Tigris is not the only river named from an arrow; we have Acis in Sicily, that rises in Mount Ætna and falls into the Mare Siculum, so called because it runs into the sea like a dart, teli instar. See Eustathius on Dionysius, and Probus in Catholicis, who asserts that Acis does not increase in the genitive case, perhaps not, if you except the proper name in Ovid's Metam. lib. xiii.

— — latitans ego rupe, meique
Acidis in gremio resideus — — —

Acisculus, it is worth remarking, found on a denarius in the Valeria family with a Siren, on the reverse, shows that the Sirens and the Acisculi came from the same country. See Morell, Ascisculus, from the Ascia, in the coins of the Valeria family. Strabo, lib. i. p. 22.

22. fol. Lutet. 1620. and Reland, p. 253, on the word Tiere. τιήρη τὸ ὀξὺ πέρσαι. Hesychius. De vetere lingua Persica.

جابر *Jabir* Algebra

Jabir or geber is a setter of broken bones, or reducer of fractions to whole numbers, which may be said to be the business of an Algebraist. This definition may be illustrated by an expression in Arabic of drawing from a poet his rhyming joints, that is, some of his rhyming verses, which are compared to the frame and contexture of the human body fitted ad unguem. See Hariri. Assembly, iii.

جابلوس *Jabilus* Jabble.

Jabilus is flattery, impertinent discourse in Persian. Jabble in the Scottish dialect is to soil, or bespatter in travelling.

جادس *Jadis* Jadis.

Jadis formerly, of ancient times, in French, is derived from *jam diu* by the French etymologists;

logists; but is really the Arabic word جاوس worn out, obliterated, no trace, or vestige of it being left.

جام *Jama* A Jam, a Garment, a robe.

A jam means in English a child's frock, and is borrowed from the Persian, since our frequent intercourse with India.

جان *Jan* Giant.

Jan is the name of a demon, supposed to have been king of a race of creatures which the Arabians called Jinn, the Persians Jinnian, and of the fairies, who lived before Adam. Jan ben Jan was an hero celebrated in the East for his buckler composed by Talismanic art, so as to render the bearer proof against enchantment. See Wilmet's Dictionary of the Koran, article جان. The Jins or Genii, and the Peris, two species of ideal beings, the one malignant, the other lovely and amiable,

 are

are the hinges of Eastern machinery. The Greeks made the name of Parisatis out of پری زاده Perizadé (born of the Peris,) the second daughter of Darius. See more in letter *ra* and *sin*.

جبل الطارک *Gebelu'l'tarek* Gibraltar.

The mountain of Tarek was the spot where the General Tarek first landed in his descent upon Spain from the opposite shore in 710.

جان *Jaun* John.

This word is used by the natives as a substitute for the English Christian name, which purpose it answers exceedingly well. The original signification of the word is, a soul.

جد *Jad* Jad, Dad.

The infantine way of saying father is in most parts of the world very much alike, whether ἄττα in Greek, tata in Gothic and Latin, or tad in Welsh, or dad in English, or jad in Persian, a grand-father, جد بجد jed be-jed, from father to son, جدرا

جرار *Jerrar* Guerrier.

jerrar, a brave soldier, in Arabic.

جرب *Jerb* Zerbus.

Fat, thick, gross, in Persian. The word is in Apicius. and means omentum, the cawl in which the intestines are wrapped.

جفا *Jefa* Chafe.

Trouble, injury. Fretting.

Chafe means a heat, a fume, a fret. "Wolsey sent for Sir Thomas More in a chafe, for having crossed his purpose in Parliament." See Camden's Remains. The etymologists get no higher than the French in their derivations of this word, chafe, echauffer, but the original exists in Arabic.

جگر *Jiger* Jecur, Gesier

Heart or Liver. Gizzard.

The Persians use jecur just as the Greeks did Ἧπαρ, and the Latins jecur for either heart or liver.

Fervent

Fervens difficili bile tumet jecur.

Hor. Od. xiii. v. 4. and Theocritus, Idyl. xi. 15.

— — — εγχυν υποκαρδιον ἕλκει

Κἠπερ ὁ ἐκ μεγαλας τὰ οἱ ...

ΗΠΑΤΙ πᾶξαι βέλεμνον.

جمل *Jemal* Camel.

Camel in Hebrew is גמל and written with a jîm in Arabic; our word comes from the Hebrew, and the Latin word from the Arabic with the signification of the Hebrew. Camel in Hebrew means a beast of burden, as a substantive, and as a verb, to make a return of any thing of the same sort and kind. exactly equal; a gemel, or twin, as in Shakspeare, a gemel or jimmel ring, that is a ring of the same sort. There is an Arabic proverb, which, because it answers to one of our own, I will add to this note.

جمل بموضع جمل برکب

Jemal bemauzâ jemal barâ kab.

Camelus in loco cameli genu flectit.

Canes meiunt, ubi canes minxerunt.

And camels kneel, where camels knelt before.

جملة

جملہ *Jumlet* Jumble.

جملہ Jumletan. Jumlet the whole together; jumletan universally. Jumble in English is a mixture of the whole together. "What a jumble is here made of Ecclesiastical revenues, as if they were all alienated with equal justice." Swift.

جملہ کائنات بالکشتی نوح

Jumlet kainat bi'l kashti Noah.

The universe jumbled together in Noah's ark.

جن *Gian, Dæmones* Giant.

جن in Arabic means to cover all over, in the passive, to be possessed with a demon. Genius is Persian, in the sense of the word in Latin, Scit genius natale, comes, qui temperat astrum.

جنطیان *Jentian* Gentiana.

جوان *Juvan* Juvenis.

Juven, a boy, or young man.

جنرال *General* General.

General

General is from the Portuguese, but the root is in Arabic.

جنس *Jins* Genus.

Jins, genus, kind, sort, mode, generation. Nations adopt from one another the improvements of their own stock. Pamphlet in English is made up of three French words, *par un filet*, by one thread, or a stitched book, *une brochure*, instead of this the French now use *pamphlet*, and take back their own three made into one.

جود *Jud* γύα

In this word we trace an English term up to the Arabic through the Greek; and show that in the progress from Arabia to Greece the soft jîm is changed into the hard gamma, unless the Greeks pronounced *ju*, *je*, *ji*, instead of *gu*, *ge*, *gi*, which is by no means improbable. The Persians spell Galilee, Gabriel, and Galen with a jîm, and pronounce Jalilee,

or Jaleil, Jabriel, and Jaleinus. From γύα comes γύαλα plural of γύαλον, and gulley with us. Gulley in English is much in use for a deep valley, though not in the dictionaries. Vallis in Latin is of the same family.

جور *Jawr* Jar.

Violence, a shock.

The French have this word in the following senses: Jurer se dit, au figuré, des voix et des instruments de musique, qui sont de faux tons; mais sur tout quand les sons sont rudes et aigres.

— — son aigre fausset
Semble un violon faux qui jure sous l'archet. BOILEAU.

Les couleurs jurent ensemble qui ne sont pas bien assorties. On le dit de même des autres choses, dont l'union est choquante. Des airs evaporés, et des cheveux gris jurent ensemble.

جوجو *Juju* Joujou.

Juju

Juju in Persian is a sparrow, in French a bird of pasteboard for children to play with.

جهد *Jehd* Jade.

Jehd is fatigue, weariness from over-labouring, and straining every nerve, applied by us chiefly to horses. The etymologists prefix a great *D* for doubtful to this word, which, is to be sought for in Arabic only.

چارطار *Chartar* Κιθάρα, GR.
Cithara, L.
Chitarra, ITAL.
Guitar, ENG.

A word undoubtedly of Persian origin, signifying four strings, *ciar* four, and *tar* strings, thus, چهارطاق chartak is four columns, that is, a principal room on the top of eastern houses, open to the front, and supported by four pillars.

چاره *Charé* Chary.

Charé in Persian is a substantive, and signifies

fies mode, manner, means, care, caution, remedy, cure. چاره دادن To apply a remedy, to save, to repair, چه چاره What mode, by what means. Chary in English is an adjective with the sense of wary, careful, cautious, sparing, saving, repairing. "Over his kindred he held a wary and chary care," which was bountifully expressed when occasion so required. Carew's Survey of Cornwall.

چرا *Chera* Quare.

Why, for what reason, in Persian.

چرخ *Cherkh* Circus.

Cherkh is a globe, a circle, or wheel, in Persian.

چرغد *Chirghed* Cricket.

Chirghed pronounced hard is easily made cricket. The word is Persian.

چغ *Chiugh* Jugum.

Chiugh is Persian for a yoke. See also in

its right place یوغ a yoke for oxen from یوغیدن yughiden.

چمن *Chemen* Chemin.

Chemen a flowery path, a parterre, a way in a garden, a meadow, &c. &c. جوانان چمن A green path way. صفه چمن Chemen sofa, a seat in a garden path.

چواچه *Chuaché* Chuck.

Chuaché or chuwaché is a chick in Persian, as if formed from chuck, the noise a hen makes in calling her chickens. From chuck comes chick, as Johnson has well observed.

چوب *Chop* Chip.

Chip and chop, says Johnson, are the same. The Persians call a rod, or stick, چوب دستی chop defti, a stick for the hand, and express our, "to kiss the rod," by چوب خوردن chop khurden, to devour the rod; چوب پره chop paré, is a chip lathe, or shaving of a tree, the poplar tree for instance.

چوبین

چوپین *Chopin* Chopine.

Chopin in Persian is wooden, and is used by the French for a measure. Chopinette de pompe is a wooden cylinder with holes in it, used in pumps. The French dictionaries derive chopin from cupa.

چیز *Chiz* Chose.

Chiz a thing, چیز نا nothing, نا چیز شدن nach'z shuden, to be nothing. The etymologists bring this word from causa, and look no farther.

چیره *Chere* Ciera, ITALIAN.

Face, air. Cheer.

The word cheer for countenance has long been domesticated among us in Spencer, Milton, and Daniel, and derived, like most other words of uncertain origin, from the Greek; but supposing cheen to come ultimately from χαίρειν to rejoice, or κέαρ the heart, you have in the Persian and Italian, the immediate steps by which

which it descended to us from so great a height, though most probably the Persian is the true prototype.

چیره دست *Chiré-dest* Dextrous.

In this compound we have both Greek and Latin, χειρ et dextera, to signify right handed, or dextrous. Chiré dest, bold, conqueror, ready handed.

حابول *Habul* Cable.

Habul is rope for climbing a palm-tree. In Welsh cabl, in Dutch cabel. ح or hh of the Arabians is sounded like the heth ח of the Hebrews with a strong aspirate.

حابوقه کردن *Habuka kerden* To make havock.

Vide Gazophylacium, p. 149. To make havock is to plunder, and live by rapine. "Do not cry, havock, where you should hunt with modest warrant." Coriolanus, g. 1.

— temperque recentes
Convectare juvat prædas, et vivere rapto. Virg. Æn. 7.

حاصل

حاصل *Hasil* Hazel.

Hasil in Arabic is produce, fruits of any kind, such as corn, nuts, &c. &c. حاصل کردن hasil kurden, to acquire or collect fruits, profit, advantage, &c. hence comes our word hazel-nut. بی حاصل bi hasil, fruitless, hazelless, without hazel, in Persian.

حرز *Huzar* Huzar.

Huzar in Arabic is strenuous, warlike; Houssard is a Polish and Hungarian horseman, a great pillager, very daring and more useful in prompt expeditions, and detached parties, than pitched battles. This sort of trooper was perhaps carried into Persia at the invasion of that country by the Goths.

حوری *Houri* Hure, GERMAN.
W ----, ENG.

The virgins of Paradise are wretchedly degraded out of their own country, and from that distinguished and immaculate state, which

they

they are supposed to preserve for the faithful believer, are become in name at least common, and impure. All pretensions to chastity in title are lost in two places on earth, and in the language of Paris.

Nomine Virginitas saltem est libata, vel illud
Quod salva potuit virginitate rapi.

حيوان *Heywan* Hyæna.

ὑαινα.

An animal, a brute.

خاص *Khass* Casa.

سراى خاص Serai khass, the inner apartments. حجرهٔ خاص Hejreti khass, a secret retreat. In the inner apartments the women in the East are kept out of sight. The Hebrews called their young unmarried women העלמות because they were concealed from public view. The Greeks had an upper room θάλαμον ὑπερῷον, where the women dwelt by themselves. Amralkeis compares virgins sitting at home to eggs in a nest. See Reiske, quoted

quoted in the notes of Lette, p. 188. A maid in Arabic is called also بيضة الخزر beyzetu'-l-hezer, the egg of timidity.

خاث *Khaut* A Kite.

خاتيه Khatiyé Persian for an eagle.

خورمند *Khormend* Gourmand.

Father Angelo asks, whether Gourmand does not come from this Persian word. Un homme d'esprit qui avoit voyagé dans l'orient envoya cette derivation aux jesuites pour être inseréé dans leur dictionaire de Trevoux.

خرج *Kherge* Charge.

Carge is a bag or wallet made with two pockets to lye across the horse, in Latin hippopera, Anglicè saddle-bags, from whence the English word charger may have been derived.

خطوه *Khetwet* Gait.

Our

Our word comes from the Arabic plural خيت khety, through the Portuguese geyto, which they pronounce soft like a jîm.

خدا *Khoda* God.

Goda is God, and good, in Saxon, and passes through all the Teutonick dialects in both senses with certain variations.

خمار *Khymer* Chimere.

Chimere, now simar, from the French simarre, was a veil, or covering. At the bottom of the title page of the second edition of Richard Jugge's 4to Bible, is represented a minister bare-headed and habited in a sort of chimere, preaching to a small audience of men and women.

خمل *Khamlet* Camlet.

Camlet is silk and camel's hair, or all silk or velvet. It is now made of wool and silk.

خمل *Chamlet.*

In

In the head of a bill drawn up by Edward VI. with his own hand, 1551, (though it never became a law) no one worth less than 200 or 20*l.* in living certain, might wear chamblet.

خنجر *Khenjer* Hanger.

Khenjer in Perſian is a dagger or a poignard.

خوب *Khub* Chubby.

Chub is fair, beautiful, applied by us to a fat-faced child, or infant. Kha is softened in our pronunciation, of which we have an instance in خرج *kherge*, charge.

خوابخانه *Khabkhané* Cabin.
Khabgah.

Khabkhaneh I take to be the origin of our word *cabin*, or *cabane* in French, meaning a bed-chamber, or place to ſleep in. Hafez, as published by Revizky, and Richardſon, p. 41, 1774, employs this word in two beautiful lines.

ار گیرا

هرکرا خوابگاه آخر بدو مشتی خاکست
گو چه حاجت که بر افلاک کشی ایوانرا

Herkera khabgahi akher bedou meshti khakest,
Gou che hajet ke ber efflaki keshi eivanra.
Every one's last cabin is two handfuls of earth:
Say, what occasion is there, to extend their palace to the heavens.

Horace says the same thing.
"Molem propinquam nubibus arduis." Ode iii. 29. 10.
Tu secanda marmora
Locas sub ipsum funus, et sepulchri
Immemor, struis domos. Ode ii. 18. 17.

خور *Khur* Cur.

Korre, DUTCH.

Cur is abject, contemptible. Cur in English is a name of reproach for a man, and a worthless degenerate dog of small value.

خورد *Khurd* Curd.

Curd in Persian means meat or victuals. Coagulated milk was the first subsistence of men in a state of nature. خرد khurd in Arabic is to fix, or concrete. خردل Khurdel to divide into small parts, just as milk is when coagulated.

وشا

خوشا خوشا *Khosha Khosha* Così Così.

Khosha khosha in Persian is well, very well, just so; which, the Italians have caught by the ear, and made così così در خوشی der khoshi in pleasantry. خوشی goodness.

خوی *Khui* Cue.

Khui, manner, custom, mode, humour. Cue in English is humour, temper of mind. We say, "he is not in a good cue." The Persians, "that he is in a bad one," بد خوی bad khui. Here are two English words together.

خلاه *Khelah* Clay.

Clai is Welsh, and kley Dutch, and khelah Persian. The same word goes all through the four languages.

خیک *Kykk* Keg.

Khyk in Persian is a bottle-bag, or hide.

داغ *Dagh* Dagger.

حاصل

داغ شدن Dagh shuden, I am wounded. The original word is דקר dakar to stab, and transfix; dagh in Persian is a wound, or scar made with a dague, or poniard; daga, daggerius, dagardum, in the Latin of the middle ages.

دایخ *Dayikh* Dark.

Dayikh in Arabic is dark (night); in Saxon *deorc*, not light.

دهل *Dehl* Dell.

Dehl is a cavity or hole in the ground dug for collecting water. The English dell or dale is also a pit or hole, "dingle or bushy dell;"

"In dells and dales concealed from human sight."

TICKELL.

Dehl is Arabic.

دختر *Dokhter* Daughter.

This word دخت dokht or دختر dokhter is very ancient, but by what channel the Persians

sians got it may be difficult to determine. Its perfect agreement with the German dochter deserves attention. We find it frequently used by Furdoosee, the father of Persian Poetry, who says,

منیژه کجا دخت افراسیاب
درخشان کند باغ چون آفتاب
ستاره دوم دختر کی نشسن
همه با کنیزان وبا آفرین
بیاراید آن دشت دخت گزین
ستاره زند بر گل و یاسمین

Which Sir W. Jones thus elegantly and literally translates:

"There Manizha, daughter of Afrasiab,
Makes the whole garden blaze like the sun.
Sitara, his second daughter, sits exalted like a queen,
Encircled by her damsels, radiant in her glory.
The lovely maid is an ornament to the plains:
Her beauty sullies the rose and the jasmine."

See Flowers of Persian Literature, p. 140.

در

در *Der* Door.

Der is a gate, or a door: دربسته کردن der bisté kurden, to shut the door, or literally, to make the door fast; درزدن der zeden, to knock at the gate; قسلی keseli of comfort; برو بدر berou beder, go to the door, depart. Berou is the imperative of ruftun, and beder, as we say, to doors, out of doors; صدور sudder, is the name of a Persian book; the word signifies, a hundred doors or gates, to knowledge. Consult the Bhugvat Geeta for the nine gates of the body.

در *Der* Θύρα, Door.

Deru'l'khelafat, the gate or palace of the khalifs; zebani deri, the language of the court. Thus in Xenophon we read, ἴοντες ἐπὶ τὰς θύρας, or the king's gate, the porte, as in Esther, ch. iv. v. 2.

درد *Durd, Dred* Dreg.

Dred or dreg, from whence came also τρύξ, which is in Greek *lees*.

— — καὶ

— — καὶ ἐς τρύγα χεῖλος ἐρείδων.

Theocr. Id. 7. 17.

Drinking to the dregs.

Thus from the Chaldee תרגם we have meturgeman, interpreter, turgeman, Arabic; drogueman, Turkish; trucheman, French; and truckster, English. *Dr* in *dree*, and by the insertion of the vowel, *derry*, comes from tree; in Greek it is δρῦς.

درم	*Derem*	Dram.

Dram is immediately from the Arabic *direm*, without passing through the Greek δραχμὴ or the Latin *drachma*.

دستکار	*Dastkar*	Dexter.
دغل	*Deghl*	Dingle.

Deghl, like dingle, means a hollow place to lurk in. Arabic.

دع الدنیا	*Da ed dunya*	Da.

Da is give up, throw away the world; واهملها *we ehmilha* and abandon it. Hafez, Ode I.

The

The word *eddunia* is used on the Cufic coins perpetually; Soliman the first, anno 467, Chr. 1074, is called the shadow of God in the world. غياث الدنيا والدين Ghiyat eddunia weddin, the succour of the world and religion. See Alder's Tychsen, p. 8718, Introd. in Rem Nummariam, 1794.

دفتر, *Difter* Διφθέρα.

Difter a book, or roll, a journal so named from the skin on which it was written. The Ionians, Herodotus tells us in his Terpsichore, or 6th book, according to ancient custom, called books, skins, because, for want of papyrus, they were obliged to use sheep and goats skins, and within my memory (adds the historian) many barbarous people continue the practice, *i. e.* many foreign nations. The Greeks and Romans gave the name of *barbarous* to all who were not Greeks and Romans, and the Arabians call all not born Arabians by the name of عجم that is, Persian, *barbarian;*

barbarian; the word *barbara* in Sanscrit means *barbarian.* Wilkins.

دلفين, *Delfin* Dolphin.

The Persian authors of high antiquity say, that the delfin will take on his back persons in danger of being drowned, from whence comes the fable of Arion. The word is derived from Distillare fluere, delf, because the dolphin was considered as the king of the sea, and Neptune a monarch represented under the image of this fish. Dolphins were the symbols of maritime towns and cities. See Spanheim, 4to. p. 41. ed. 1671.

دماس, *Demas* δέμας.

Demas in Greek is a living body, in Arabic, the clothing of a living body, or man's clothing.

Tebrizi explains clothes to mean that which they cover.

ملبس

خلصني قلبي من قلبك

Khalsani colli men colbeka

"Disengage my vestments from your vestments;" that is, Break the vest of friendship, or the heart, which we mutually wear as a garment. Cf. Lette, p. 184. in carmen Amralkeis.

ذنب *Deneb* Deneb.

Deneb or dunub is a tail in Persian. We are acquainted with this word from the star in the tail of the lion, and it is mentioned here to show that the tail of the wolf, ذنب الذرطان dhanbo' serhani in Arabic is the [illegible] and λυκόφως of the Greeks ob coloris similitudinem, and also the French proverb, entre chien et loup, that is, infra horam vespertinam. See Jeremiah, cap. v. 6. For the wolf of the evening.

دندان *Dendan* Dens.

Dendan, a tooth in Persian. The laughing tooth

tooth is the tooth shown in laughing, and the saw made of serpents' teeth is a very sharp saw. ارّه مار دندان errei mar dendan.

"Sharper than a serpent's tooth." SHAKSPEARE.

دو *Du* Duo.

دول *Dul* Deuil.

Dul is a widow. Meninski. The French may have borrowed their expression of *deuil* from the Arabic one for widowhood, a state of mourning. Widows in France are allowed money for their dole or widowhood. See Trevoux.

دولاب *Dulab* Dole.

Dulab is a water bucket, and a turnabout in the walls of monasteries, hospitals, and lazarettos, into which people put, on the outside, victuals and necessaries, and then, turning it on its axis, leave them be carried off by those within. Whence we may have had our phrase of to dole, and livery-dole at Heavitree, near Exeter.

دا *Dâ* Da.

Dâ is the imperative of دادن daden, to give.

دیک *Dik* Dyke.

Dik in the Persian language is a pot, or kettle, a vessel of content. In Saxon *dic*, and Erse *diik*; in English a receptacle for water, a sort of earth pot, *dik sisalin*, or ditch.

دمیاط *Dimjat* Damietta.

Dimjat is the ταμιάθις of Stephanus Byzantinus, called by the seventy τάφνας from tappanhes in Jeremiah, cap. II. v. 16. Tahpanhes תחפנחס was a principal city in Egypt, Daphnæ Jelusiacæ, where Jeremiah was stoned by the Jews, according to an ancient tradition mentioned by St. Jerom. Here we see how Tahpanhes was pronounced by the Seventy, the origin of its present form in Latin. Dimjat got the name of Pelusium from the mud of its soil, which is still of the same nature.

زرا *Dzera* Zera.

Zera a thing of nothing, a thing scattered by the wind; in Italian *zero* from the Arabic.

ربا *Ruba* Robbing.

Ruba is the participle of ربدن rubiden, to rob, or carry off by force; دل ربا dilruba, robbing the heart; سامان ربا saman ruba, robbing the head, or intellect, taking away the wit, or understanding in Persian.

The word *ruba* is the third singular of the verb *rubar* in Italian.

Chi ruba un corno, un anello,
Un cavallo, e simil cose, a qualche discrezione,
Et può chiamarsi un ladroncello;
Ma chi ruba la riputazione,
Et dell' altrui fatiche si fa bello,
Si può chiamarsi un assassino e ladrone.

I quote this passage from Berni's Orlando Inamorato Rifatto, to point out Shakspeare's imitation, or plagiarism, without being able to show that Berni existed in English in our poet's time.

" Who

"Who steals my purse, steals trash."
Othello, Act iii. Sc. iii. p. 520. Ed. Stevens.

رابط *Rabyt* Rabbet.

To rabbet is to pare down two pieces of wood so as to fit one another. Rabbet, a joint made by so paring two pieces; and is derived from rabot in French, a plane, which is a Persian word that signifies a ligature, any thing binding, connecting, regulating. رابطهٔ اشنائیت The cement of friendship.

رب *Rab* Rob.

Johnson was right when he said he believed *rob* to be Arabic. راب and رب in its first sense means to thicken, spissavit, inspissavit, and the abstract in English inspissated juices; for when the infusion is evaporated to a thick consistence, it becomes a jelly, rob, or extract.

ربس *Rebs* Ribes.

Rebs is gooseberries in Arabic.

رُبس *Rubs* Rubs.

Rubs is the plural of rebs, and means calamities, uneasiness, in our sense.

" — — — ay, there's the rub." SHAKESPEARE

رباه *Raba* Robber.

Castellus refers us to the fifteenth verse of the seventh chapter of St. Matthew for the sense of this word where we have λύκοι ἅρπαγες rapacious wolves. The Germans call a conqueror *eroberer*, of which, to their cost, they know the French to be the greatest in the world.

رطم *Retm* Rutting.

Retm in Arabic is coiens.. رطوم lean camels, because all animals are lean post coitum.

رف *Ref* Reef.

Ref in Persian means a book-press, or tablets, so in English; a ledge, or shelf of rocks, a ridge rising higher than the rest; also a sail reduced by drawing the reefs; also a ruff, or

puckered

puckered linen. See a Sermon preached at Whitehall, 1607, 4to. 1615, call the Merchant Royal, "With plumes, fans, a silken vizard, with a ruffe like a sail."

Rekd Rocked.

Rekd in Persian is going to bed, sleeping; rocking is procuring sleep.

Regu Rag.

Regu is clout, patch, or piece of old cloth in Persian; in Greek ῥάκος, a tattered garment.

Runa Runic.

Runa is a sound, especially a musical sound; rana is to make a jingling noise; from this word comes مران mirnan, in Arabic, a bow that twangs.

Δεινὴ δὲ κλαγγὴ γενέτ' ἀργυρέοιο βιοῖο— Il. α. v. 49.

The runic poetry was so called because it left a vibration on the ear, from its measured cadence like a bow.

رمدی

رندی *Rindi* Brindisi.

Of the Persian word rindi, a drink, the Italians have made brindisi, as if brindi-si, drink, yes drink, your health, to you. O Hafez, drink wine, and be drunk, and be cheerful, but make not, as others do, a false snare of the Koran. The first verse ends with the disjunctive ولی weli.

روب *Rub* Rubbed.

Rub, the contracted participle of ruften, to rub or sweep. خاکروب Khakirub is a broom from khak, earth, and rub.

گر چنین جلوه کند

Guer chenen jelwe kuneit.

If such delights he would bestow, &c.

خاکروب در میخانه کنم مژگانرا

Khakirub der meikhane kunemi mezhganra.

I would make a broom of the hair of eye-brows for (his) drinking-room.

روستای *Rustai* Rusticks.

 Inhabitants

Inhabitants of villages; روستا rusta is a village in Persian.

روشنا *Roshana* Roxana.

Rushana, light, splendor, marcasite, or fire-stone, and the name of one of the queens of Alexander the Great, called by the Greeks Roxana.

روم *Rhoom* Room.

Rhoom in the Ava language has the same meaning as in ours, and signifies space or a hall in which justice is administered. See Symes's Ava. In the Malay language رومه rooma also signifies a house, room, or apartment. Vid. Howison's Malay Dictionary.

زنار *Zonar* Zona.

A belt in Arabic worn round the middle by the eastern Jews and Christians to distinguish them from the Mahommedans, by order of Khalif Motawekkel, A. D. 859. The Persian Magi also wear it.

زانو *Zonu* γονυ.

This term for knees has been probably a legacy of the Greeks to the Persians; I believe the Arabians knew nothing of it in their great ocean of words.

زانی *Zani* Zany.

Zany is, in Arabic, an adulterer and fornicator, and with us a term of reproach, but no contraction of Giovanni with Johnson, or derived from Sanna with Skinner. See Shakspeare, p. 30. v. iv. ed. Stevens. See Hudibras, v. 11. p. 30. ed. Edinburgh.

زعفران *Zaferan* Saffron.

In low Latin *zafframen, zafranum; zaferan* in Persian and Arabic.

زفیر *Zafir* Zephir.

Zafir is a current of wind or flames in Arabic.

زق *Zak* Sack.

Zak

Zak a skin of wine; زقاق zukak a lane, an alley, the sea, or gate; الزقاق the straits of Gibraltar; an impervious alley, or no thoroughfare, the French call *cul de sac.*

زمرد *Zumrud* Smaragd.

Smaragdine made of emerald. The Latins write Smaragdi, but it should be zmaragdi. See Broukhousium ad Tibull. I. 1. 51.

زنج *Zinge* Chin.

Zenge or zinge is a Persian word which serves for two languages.

زنخ *Zinkh* Chink.

Zenkh is a hole, or chink in the chin. Some men's chins are good to play at cherry-pit in. See Twelfth Night, Act. iii. iv.

زواس *Zivas* Zeus.

Zeus is the Persian name for Jupiter. See Lexicon Persicum Golii.

سبت *Sabbat* Sabbath.

This

This word the Persians, no doubt, received from the Hebrews at a very early period, and not by the medium of the Arabic, which might, at first sight, appear to be the case. It is common to many languages, as well European as Asiatic; but all confessedly borrow it from the Hebrew. The Arabs likewise say يوم السبت yum us sabbat, the sabbath day.

سال *Sal* Sol.

Sal is the year in Persian, from whence comes sol in Latin, although Martianus Capella derived it from solus.

> Solem te Latium vocitat quod solus honore
> Post patrem sis lucis apex.
>
> De Nuptiis, Philol. 11.

The successors of Mohammed, particularly Abubeker and Omar, made war against Persia, and having completely conquered the country in the year 536, obliged the vanquished to receive the lunar year instead of the solar.

سال

سال قمری Sale kemri, for سال شمسی sale shemsi; and then to put the finishing stroke to the metamorphose, overflowed them with a deluge of Arabic.

The Egyptians in their hieroglyphics taught this doctrine, that the sun was the efficient cause of time and the year. Some of the Egyptian hieroglyphics, says Clemens Alexandrinus, represent the sun in a ship, some on a crocodile, signifying that in passing through air and water, he generates time. Lib. i. p. 566. See also Jablonski, Pantheon Ægyptiacum, p. 153. Part i. 1750.

سجل *Sigil* Sigillum.

A register, the record of a court of judicature, the decree of a judge. The first sense is a water-bucket, and not a little remarkable that the words *sceau* which Menage brings from *sigillum*, and *seau* a bucket, are the same as the Arabic.

صنج

سفنج *Sefinj* Sponge.

Sefinge is sponge in Persian.

سکر *Suker* Sawcer.

Suker in Persian is a sawcer. The etymologists have nothing to say on this word. Johnson quotes Hudibras under it.

"With saucer-eyes and horns."

Where saucer means eyes as round and broad as a sawcer, unless it were sorcer eyes, eyes of a fortune-teller.

- - - - Sorcier
- - - - qui fatu hominum (arte)
Sortitur, volvitque vices - - -. A. iii. 376. Virg.

سلک *Silk* Silk.

Silk is the thread of a worm that turns afterwards to a butterfly. This word comes to us from the Arabic, through the Saxon seolk, in which is a letter more than in سلک

سماق *Sumak* Sumak.

A species of plant of a sourish taste, which is strewed over meat, like pepper. In Linnean botany

botany sumak is rhus, coriaria, and the one mentioned here is the rhus tyhinum, or vinegar-tree, so called, at least, in America. Summakiyet in Arabic is meat dressed with sumak, perhaps all the species of rhus afford more or less acidity.

سمندر *Samander* Salamander.

In Arabic and Persian.

سقمونيا *Scamonea* Scammony.

In Persian and Arabic.

سنا *Sena* Sena (a tree.)

In Arabic.

سول *Sul* Sole.

Sul in Persian is the sole of the foot of a camel, sheep, goat, &c. The timber or stone at the foot of the door is this word also. Syl in Saxon, seuil in French, sulle in Dutch: which in Tartary and Persia it is a capital crime to tread on. See Rubruquis Voyage en Tartarie, Tavernier en Perse. On punit

très

très severement ceux qui marchent sur le seuil des mosquées, ou des palais des roi. A piece of the black stone of the temple of Mecca was mortified into the threshold of the principal gate of the palace of Almansor, second khalif of the house of Abbas, which nobody on entering might touch with their feet. Sul is also one thing laid under another, as leaves under fruits to keep them fresh.

سینه *Sinè* Sinus.

Siné the breast in Persian.

شارف *Sharif* Sherif.

Sharif in Arabic is noble, or one that is soon to be ennobled. In Saxon sherif is the shire reeve, or county steward.

شاعر *Shiar* Shirt.

Shiar is an inward vest in opposition to دثار dishar, an outward garment. Mohammed called the inhabitants of Medina his inward garment, or shirt, all other men his outward.

Thus Tamerlane addresses the soldiers of Bajazet, to persuade them to revolt, you are to me shiár. Hist. Tamerlane, Arab. p. 242. شاعر is a poet, from shaar, to know poesy intimately, as an inward garment. The French say, Je le connois comme ma poche.

شال *Shaul* Shawl.

Shaul in Persian is a mantle of wool worn by the dervishes; a cloak made of silk and goats-hair.

ثعلب *Saleb* Salop (a root.)

Likewise called ثعلب مصری saleb Misre, the salep of Egypt.

شاه مات *Shah mat* Check-mate.

The king is dead at chess, which is meant by the corruption check-mate, from schach in German.

ستاره *Sitareh* Ἀστήρ.

Nimrod said he would count the stars,

سر بشمر

سر بسر sar besar, tête par tête, one by one. Ferdousi, in Sir W. Ouseley's Epitome, p. 18, Of sitareh the Greeks made statira, and of roshuna Roxana, from روشنا splendour.

شراب	*Sherab*	Syrup.
شرب	*Shurb*	Shrub.

Shrub is drinking, any thing drank. Dr. Johnson calls shrub a cant word in English, but it is as good Arabic as Syrup or Sherbet.

شرابت	*Sherabat*	Syrups.
شربت	*Shurbet*	Sherbet.

Sherbet in Arabic signifies a draught of water; and a syrup of lemon, or orange juice, mixed with water and sugar.

شکال	*Shekal*	Jackal.
شغال	*Sheghal*	

From this word Menage derives cigala in Italian, on account of the piercing cry, common to both animals, and very applicable to

the Italian insect, which Ariosto and the poets of his country hold in such execration. I have already referred to the Greeks in another article where the eternal chirpings of the cigala are equally detested. The jackal, in Hebrew שעל Seol, is a gregarious animal, and hunts in troops. It was with three hundred of these that Sampson set fire to the corn of Philistines. Ovid mentions an annual custom observed at Rome, which is of the same sort, and was founded, as he says, upon an accident. Consult p. lxxi. vol. i. Leland's Collectanea, for a brick found in Mark Lane, which is Hercules driving a fox girt with fire-brands into the standing corn. The brick is in the British Museum. This may at least serve to show, that the idea of foxes with fire-brands fastened to them is not so extraordinary as to drive us into a new explanation of shocks for foxes, and extremities for tails, which will by no means hold, unless the sheaves could be sent,

as

as the foxes were among the corn, וישלח and he sent. See a writer in the works of the learned, 1710, April. Carseoli, where the jackal set the corn on fire was a small town of the Peligni, of which Sulmo, the capital, was Ovid's birth-place; here he learned this story, of which Caresoles in its name perpetuates the memory, קרה שעל Kara seol, city of the fox. But I by no means think, says Calmet, that a single event of this sort could have been the original of a great festival in the circus, an event which happened in an obscure town, recorded in the register only of an inconsiderable place. Perhaps, the exhibition of the foxes with lighted fire-brands on their backs on the last day of the Cerealia, was in commemoration of the extirpation of the fox, that had done so much mischief to Ceres in other places, as well as at Carseoli.

Be this however as it may; Rome was not the only city in which animals on fire were exhibited

exhibited at a particular festival of the year. See the description of the شب سزه shubi sazà, nox rogorum, in Arabic, ليلة الوقود nox incensi ignis; when birds and other animals were turned loose every where with dried herbs and leaves fastened to their legs, set on fire. Hyde, p. 256. ed. primæ. Relig. Persarum.

These ceremonies most probably have had no common origin, but each has been occasioned by some local peculiarity that has given rise to them all. See Fasti Ovidii, lib. iv. with Bayeux's notes; and Calmet, on Judges xv. v. 4. Merrick, on Psalms, p. 124. Bochart Hierozoic. Part i. lib. iii. c. xiii. p. 855. ed. 1675.

Calmet, to whom I have referred, thinks Carseoli too insignificant to have given birth to the exhibition mentioned in Ovid.

> Cur igitur missæ vinctis ardentia tædis
> Torga ferant vulpes, causa docenda mihi.

But

But Carseoli was but 50 miles from Rome, and so great an evil could not be commemorated with too much ostentation.

شکر *Shuger* Sugar.

Shuger is Persian, and shuker is Arabic. Johnson says, somewhere in his works, that sugar is the most insipid of sweets; but the Turks are hardly of this opinion, when they call their favourite women by the endearing name of sukar birpara, that is, a bit of sugar; bir one, para piece. See Vaughan's Turkish Grammar, p. xviii. Preface. The Persians, like the Turks, are remarkably fond of sugar, and frequently apply it to their mistresses: thus they often speak of their damsels as being possessed of شکر لبان shuger lebaun, sweet lips, or as having دهان شیرین duhun sheereen, sweet mouths. Vid. Jones's Grammar, p. 85.

Dorothy, Countess of Sunderland, one of the head-pieces in the 4to edition of Waller's Poems

Poems was the true Sacharissa; the one at Windsor is another Countess of Sunderland, daughter of George Lord Digby, and daughter-in-law to Dorothy, who gave her own portrait by Vandyck to Waller; Dorothy was daughter of Robert Sidney, Earl of Leicester, wife of Lord Spencer of Wormleighton, a minor.

شمشیر *Shemshir* Scimitar.

Johnson says scimitar is erroneously spelt, and ought to be cimiter from cimitarra in Spanish. Here we have a proof that our word comes straight from Persia, and not from Spain.

شود *Shud* Should.

Shud is the third singular of the present tense of the potential mood from the verb شدن to be. It is remarkable that in the compound preterperfect, the Persians express our I have been, by I am been; شده ام shudeh am; just as the Italians do by their sono stato; in French j'ai été.

The

The idiosyncrasies of the Persian and Arabic, compared with other languages, would make a tract of itself: such as تو غالت tugalet, your umbrella, or the umbrella of you. Thus in the Greek,

Τύραννος ἦν ποτ', ἀλλὰ νῦν δούλη σέθεν.

I was a queen before, but now the slave of thee; or thy slave. Hecuba, v. 809. Euripides.

The word galet is Arabic, and the plural of غالیا a parapluie, or shade from rain. In the Persian translation of St. Matthew, chapter ii. v. 16. instead of Herod sent forth and slew, we have, کشت و فرستاد kashet, vu furistaud, slew and sent forth; the last first, as in Virgil of Rhadamanthus,

Chastigatque auditque dolos

— — moriamur, et in media arma ruamus.

Here was he bred, and born, brought up and nurs'd.

In the eighteenth chapter of the Koran we find the ὕστερον πρότερον, or this figure, عالم الغيب والشهادة alimm'u'ghaibi washshahadati, who

 know

knows the secret, and the manifest; God who is acquainted with what is open to all, and what is hid from all.

Et torrere parant flammis, et frangere ferro.

Virgil, Æn. 1. v. 179.

The Persian and Arabic, however, are not the only languages in which this figure occurs in prose, we find it too in modern French, in Batteux's translation of the 251st line of the Art of Poetry, syllaba longa brevi subjecta, vocatur iambus. Une syllabe longue suivie d'une breve, est ce qu'on appelle ïambe; or rather a trochee.

صابون *Sabun* Sapo, Savon.

Sabun is Arabic.

صعد *Sad* Sad.

In Arabic عذاب صعد azaub sad, is extreme pain.

صلت *Sult* Subsultus.

The Arabic sult is preserved in the compounds

pounds subsultus and insult. Sult is the leap of a horse.

صوفی *Sofi* Sophist or Soph.

Sofi has no derivation but from sof, wool, in Arabic, or sofa in Persian. Greek Σοφὸς implies a philosopher, or wise man. In Turkish and Persian, it is a Dervish, or Fakeer. Several kings of Persia have assumed the name of Sofi from Ismael in 1500, who belonged to the order of dervishes, or sofis, and founded the dynasty which possessed the crown till Nader Shah usurped it in 1736. It is a vulgar error to suppose, that all Persian monarchs are necessarily called sofis.

صفر *Syfr* Cypher.

Syfr is Arabic.

صلاتہ *Salata* Salad.

Salata is Arabic. This word is ordinarily brought from sale, et Salgama in Ausonius's Epigram, herbs and fruit dressed with salt and vinegar. Epigram, 125.

ضرط *Zart* Crepitus, à posteriori.

Zart is an Arabic word.

ضرف *Zaraf, Zerif* Carafe.

Zaraf is a skin to carry water in. The Arabians have also قرف karaf or keref, a bag to carry pickled meats in.

ضرفة *Zurfet* Surfeit.

Surfeit in our language is generally derived from sur and fait over done, but surfait in French is an old word, which means another thing, as crime, forfait, &c. Zurfet in Arabic signifies too much of any thing; abundance of wealth, embarras de richesses.

ضزن *Zezen* Seizing.

Snatching a thing out of another's hand, and taking it away forcibly. Arabic.

طختخة *Takhtekhet* Tacked together.

Takhtekhet in Arabic is equally joining one another.

طاس *Tas* Tasse.

Tas in Arabic and Persian is a cup or goblet, to which the Arabians compare the vault of heaven, that resembles a depressed arch.

طبه *Tebé* Tapes.

The word Tebé, used by many nations, is assigned by Henry Stephens, in his Tract de Latinitate falso suspecta to the Persians, "Nonnulla sunt vocabula." There are some words which the Greeks have borrowed from the Persians, or other foreigners, the Romans from the Greeks, and we from the Romans, among which our tapis is allowed to be one. Tebé is a carpet with pile on one side only, Amphitaba (not amphitapa, because the Persians taba per btapete vocant) ex utraque parte villosa tapeta. We have in Lucilius, lib. i. p. 25. fol.

Psilæ atque amphitapæ villis ingentibu' molles.

Psilæ carpets with pile on one side, amphitapæ

tapæ on both. Vid. Reland de Samaritanis, p. 39.

طراد *Tirad* Tiring.

Tirad is a man who tires the patience of his hearers by a tedious delivery. From the Arabic طر terr, secuit, sc. saccumbursam, comes طرار terrar, a cut-purse. طر Signifies also compulit, he compelled, or drove together, he infested, he attacked, which is the meaning of the Greek word τείρω.

طرياق *Tyriak* Treacle.

In Greek θηριακὰ.

طلسم *Tylsem* Talisman.

Talisman is a magical image, on which are engraved letters, and mystical characters, as charms against enchantments in Arabic.

طالق *Talc* Talc.

Talc, a species of fossil arranged under the magnesian earths. The Venetian talc is not so called,

called, because it is found in the Venetian territory, as it is rarely met with in that country, and the Muscovy talc, of which the ancients made their windows instead of glass, abounds in the island of Cyprus. See Seneca, Epist. p. 500. v. 1. 8vo. Var. 1619. with Lipsius's Comment.

طوطی *Tooti* Tooting.

Tooti is a parrot, a bird who speaks by rote.

The coxcomb-bird so talkative and grave,
That from his cage calls cuckold, whore, and knave,
Tho' many a passenger he rightly call,
You hold him no philosopher at all.

توطی وار Tooti-var is parrot like. To toot, verb active, means to make inarticulate sounds with the mouth like a learner on the flute.

This writer should wear a tooting-horn. HOWEL.

I cast to go a shooting,
Long wand'ring up and down the land,
With bow and bolts in either hand,
For birds and bushes tooting.

Johnson

Johnson explains it by prying and peeping, which can hardly be the meaning; it is true indeed, that a hunter, that is beating the bushes, pries and peeps, but that does not express the action of tooting.

طاوس *Taus.*

In Chaldee טוס Taus in Persian is a peacock. Ælian says the peacocks came from the East, and of course their name with them. Samos abounded with these birds, which were brought hither, where Juno was principally worshipped. Æl. de Animal, c. 21. lib. v.

طول *Tul* Tall.

The Arabic sense of *tul* is the same as *tall* in English, or *tâl* in Welsh.

عنق *Anik* The Neck.

Anik comes to us from the Arabic without passing through the Greek, as thus, anik, neck, the ain being dropped. The Greeks not liking αὐνὴχ transposed the last letters and made

made αὐχὴν. This sort of metathesis is not without example, when foreign words were to be introduced into the languages of Europe. Thus dipuë of the Bramins made cupid of the Latins. It cannot be said here that the mistake is owing to the mode of writing, as in Persian and Arabic, where ראך forwards is כאר backwards; since in Shanscrit they write from left to right like Europeans.

عرهون *Urhun* Mush urhun, fly fungus.

I have little doubt but that our word mushroom has been formed from the Arabic, by prefixing mouche after the French mouscheron, signifying a knat, or small fly, found on funguses, as well as the fungus itself.

عطر *Atar* Ottar, odour.

The most expensive perfume in use at this time in the East, is the pure essential oil, or thick substance called عطر گل ottar gul, or odour of roses, more precious than gold.

See Asiatic Researches, vol. I. p. 332; and there Colonel Polier. Also Persian Miscellanies, p. 42. This oil, as I have been informed by Sir Hugh Inglis, and to whom I owe the remark, is of a green colour, and has a greenish cast, for which reason the epithet רענן virens is given by the Psalmist to the oil with which he says, he shall be anointed, that is, with the finest perfume; and so the word is rendered by Arias Montanus in his interlinear version, oleo viridi, by the Septuagint oleo pingui, ἐλέῳ πίονι. The word green is therefore perfectly correct, and should be understood literally, and not as Harmer proposes to do, metaphorically. See Harmer, vol. II. p. 204, 5. 6. Psalm xcii. 10. Bowyer's Conjectures, Appendix, Mark xiv. 3.

عفريت, *Afreit* A fright.

Afreit in Arabic is a giant, or demon, or imaginary spectre of a horrible appearance.

عمود *Amud* Humid.

Amud is moist, wet ground, in Arabic; which, in English, by aspirating the guttural ain makes humid.

عموم *Umum* Common.

Umum common, universal. ح as guttural â frequently takes the sound of î, ô, or û, which strongly aspirated makes umum and common sound alike. Umum is Arabic, that has borrowed very little from the Latin.

عيق *Aik* ἀκτή.

Aik is the sea shore in Arabic, and the same thing in Greek. Virgil and Cicero have Latinised it; the former in Æn. v. v. 613:

At procul in sola secratæ Troades acta
Amissum Anchisen flebant, stantesque profundum
Pontum adspectabant flentes.

Here you have flebant and flentes, but the ancients were generally very nice in this particular, as might be easily shewn. Horace, however,

however, is sometimes caught in a jingle, which he could hardly have approved. Carman, Sec. 63.

Qui salutari levat arte fessos
Corporis artes.

يكه *Yket* Thicket.

Yket, a grove, or thicket in Arabic, becomes English by prefixing the article *the* yket, thicket.

عين *Ain* Eyne.

The original Arabic word is preserved unchanged in eyne, the obsolete plural of eye.

تنام عني وعيت النجم ساهرة

Dost thou sleep unmindful of me, (away from me) whilst the stars are awake; whilst the eye of the star watches.

Nájmon of the stars with ال prefixed, denotes the Hyades. نجم najama means to appear,

pear, and rise, like ظهر zhahara, and طلع talaa. The verse is interrogative, but ا is omitted before the first word on account of the metre.

The line quoted above is not unlike a passage in Coluthus de Raptu Helenæ, v. 341, who employs the same sort of imagery.

Ἀστέρες ὑπνώουσι καὶ ἐν σκοπέλοισιν ἰδυῖαι.
Ἀστέρες ἀντέλλουσι, καὶ οὐ παλίνορσος ἱκάνει.

Coluthus lived at the end of the fifth Century and the beginning of the sixth, under Anastasius, at Lycopolis in Egypt, and Hosain with the title of ظهير الدين was vizir or counsellor to Masud Ebn Mohammed of the Seljucidæ at Mausil in Mesopotamia, in the year 515 of the Hejira. The second verse of the Arabic is, "Thou art changed, but the colour of the night is the same." See Pococke's note. The Greek is, "The stars are set, and he still loiters among the rocks; the stars

stars are arisen, and he is not yet come back."

The resemblance of Arabic to Greek and Latin occurs in a variety of instances, of which the following are worthy of remark: "I approached him that I might request of him a torch, or fire to supply my focus, or kindle mine from his fire." Assembly i. of Ebno'l Hariri, the son of a silk merchant. See his name at length in Schultens and Chappelow.

Homo qui Erranti comiter monstrat viam,
Quasi de suo lumine lumem accendat, facit.

Ennius, p. 297, 4to. Cicero pro Balbo, lib. de Off. 3.

Al-Basri Al-Hariri lived from 446 to 516 of the Hejira, of A. D. 1122.

Assembly at Sanaa. Irtegalon, orations or verses delivered extempore from rágala pedibus astitit.

— — in hora sæpe ducentos
Ut magnum, versus dictabat STANS pede in uno.

See Schultens, 4to, Franequer, 1731. Hor. S. 1. 4. v. 10.

The

The Arabians say, penetrating through the Zend, never fails, in allusion to the practice of rubbing fire out of an instrument, called the Zend, viz. one piece of wood put into the hollow of another, which, by chafing is made so hot as to emit fire. Zeradusht wrote a book, to which he gave the name of Zend, on the principles of the Persian religion, intimating that the Zend or fire kindler was the true divine light, which desended to him from heaven. Mohammed did the same, and called the Koran, the تنزيل tanzil, or heaven-descended Kitab.

غربال *Ghirbal* Cribellum.

Ghirbal a sieve in Arabic. Cribum, cribellum. The diminutive first appears to have been used by Palladius in the third Century. The Chaldee for sieve is ערבלא arbala aspirated gharbala.

An Arabic poet, Caab Ben Zoheir, p. 9. 4to. Lugd. Batav. 1748. says, that his mistress

Soad

Soad will not keep her word, but as a sieve does water.

كما تمسك آلما الغربال

Kama temsok'l' ma'l 'ghirbal.

غزال *Gazaul.*

Gazaul is an Arabian deer. See Johnson and Spanheim, p. 156. 4to. 1671. de Nummis.

غل *Ghell* Gall, guile.

Ghell in Arabic is hatred, envy, malevolence, fraud, and treachery. In Persian we have بی غل without guile.

غلبکن *Ghelebken* Jalousie.

Ghelebken a latticed window; called in French architecture *jalousie*, formed by a vicious pronunciation of the Persian word making that soft which should be hard, as *gelebey*, *jalousie*. Le maitre voit par une jalousie tout ce qui se passe dans son ecole, le grand seigneur dans son Divan. Dict. de Trevoux.

غنک *Ghunk* Junk.

Ghunk is a strong piece of wood in Persian. In English a Chinese vessel, and an end of old rope.

غوغا *Ghugha* Gewgaw.

A Persian word and equally an Arabic, for noise, contest, cry, squabble, of little import, for trifles.

غولو *Gulu* Gullet, gula.

Ghul in Arabic is an imaginary sylvan god or demon very ravenous, supposed to devour men and animals, appearing under the form of a serpent, a dragon, or a wolf, and cheating and deceiving in all; hence, to gull or cheat.

غویر *Ghavier* Cavern.

Ghuweir in Arabic is a little cavern, from whence caverna may have originated.

فات *Fat* Fate.

فارس *Faris, a Horse* Haras.

Haras in French is a receptacle for brood-mares, a breeding stable; and a horse, or mare; whence we derive our word for that animal. Fars in Arabic means Persia, because, after the time of Cyrus they became great horsemen, and their names terminated in asp, which signifies horse, as, for instance, Darius, son of Hystaspes. See more in a curious note of Sir William Ouseley's on this subject. Hyde, Relig. Vit. Pers. p. 303. Ed. 1700, de voce Gheshtasp significante Factus equo.

فانی *Fani* Vain.

Frail, transitory; in Persian we have این جهان فانی this vain jihan, or world.

فرتونه *Fortuneh* Fortuna.

Fortuna in Italian means a sea-squall, burrasca di mare, after the Persian fortuneh. See Angelo's Gazophylacium.

فردوس *Ferdaws* Paradisus.

Firdaws

Firdaws is a pure Persian word.

فرح *Fereh* Freuen sich, sich freuen.

Fereh or freh in Arabic is gladness, cheerfulness, &c. and the Persians have also فرح شودن to be glad, from whence comes the reflective verb, freuen sich, and freude joy; frey free, &c. &c.

فرن *Furn, Furun,* Furnus.

Furn, an oven, is Persian, and most probably the original word.

فزون *Fuzun* Foison.

Fuzun comes from فزودن to increase, and means abundance, multitude, magnitude. The French etymologists knew nothing of their word, and are constrained to bring it from fœtus, fusio, &c. &c.

فستق *Fistek* Pistachio.

فوانيا *Fuania, Favania* Pæonia.

فوت

فوت *Fawt* Fatum.

Fawt is death, passing away. The Romans have a good derivation for fatum. Quid aliud est fatum, quam quod de unoquoque nostrûm Deus fatur. Minucius Felix, c. 36. Fatum est quod Dii fantur.

فوز *Fuz* Phyz.

Fuz or fuzh with a ز zha is the original of phyz, a contraction of φύσις. The Persian word means the cantour of the mouth, and is not so insignificant as it has been represented. See Johnson.

فیل *Feel* Elephant.

Phil, alphil, auphin, dauphin. See Twiss on Chess.

کروان *Karavan* Caravan.

Caravan in Persian is a body of travellers.

کاتف *Katif* Caitiff.

Katif, abhorring in Arabic; abhorred in English.

English. Vile Caitiff! Spencer, Wicked'st, Shakspeare. Wretched, Hudibras.

کار *Kar* Care.

Kar is a business, trade, art, concern, occupation, employment, in Persian, and has the sense we give to care in آزاد از کاری شودن azad ez kari shuden, to be free from care.

کازه *Kazé* Casa.

A small gardener's hut covered with a coarse cloth, to which the world is sometimes compared. In French we have case. Festus derives casa in Latin from cavatione, because excavated rocks were men's first habitations; and from cado casum, which is absurd: it is much better to say it is Arabic, and nearer the truth.

کاک *Cak* Cake, ENGLISH.
Cuch, TEUTONIC.

کیک *Kak* Biscuit.

In

In the highlands they call a luncheon; in Spanish Lonja, by the name of a chak. "At Dalmally we had a chak." Travels in Scotland. The Persian word means tortella panis, or twist. It is worth remarking, that Lonja is one of the few Spanish words to be found in our language; much is from mucho, and cargo and embargo are both from Spain, and here we stop, if you except mugger the Spanish pronunciation of mulier, and well known by the vulgar saying of hugger mugger, man and wife, hugga is the hulla of the Persian, to whom the divorced wife was married. بحلالی دادن Behelali daden is to give in marriage.

کابوس *Kabus* Incubus.

Kabus the night-mare, or incubus, made from the Arabic by prefixing in, that gives it the appearance of a Latin word, which, perhaps, it may be.

گاو or گو *Kaw, Gaw,* Cow.

گاو ماده

کاو مادہ Kaw madeh, or madeh gaw, is a cow, kaw being the male. Thus the French say, un tigre femelle, oftener than tigresse, but the Persians always sheere madeh for a lioness.

کیراس *Kiras* Kirsche.

Kirsche in German is the Arabic word. Kirsche wasser, cherry brandy.

کو *Ku* Who.

کو Is compounded of کہ او which makes the English *who* of the Persian relative pronoun.

کرباس *Kirbas* Carbasus.

Fine linen, or cotton, Carbasus, velum ex carbaso factum; lini genus miræ tenuitatis. It was first found in Spain. See Pliny, lib. xix. The word is Persian.

کرکم *Kurkum* Crocum.

We

We have crocum and crocus in Latin, and κρόκον and κρόκος in Greek. Homer mentions the crocus, the lotus, and the hyacinth. Il. x. v. 348, of which crocum is Persian.

كرمز *Kermez* Cramoisi.

Kermez in Arabic is red. In low Latin we have cremesinus, carmosinus. Les Bollandistes, Act. SS. Mart. T. iii. p. 807. Translate pannus sericus cremonæ textus, etoffe de soie faite a cremone; supposing that cremoisi comes from cremona. Kermes is an insect produced from the excrescences of the scarlet oak, quercus coccifera.

كشانه *Kashané* Casino.

Kashan is a winter habitation in Persia, and kashané a hall, or parlour, that is, a smaller apartment, just like the Venetian casinos about the piazza, or St. Mark's place.

كفار *Cafer* Caffre.

Cafer

Cafer is incredulous, an unbeliever, such as inhabit the lower parts of Æthiopia, and the East and West coast of the Southern point of Africa.

کک *Kek* Cack,

Qui ventrem exonerat. Cacare.

"..... Some cack against the wall,
And as they crouchen low for bread and butter call."

Pope.

This is a Persian word expressed in Greek with a Σ, as in Arabic ڪ kesa.

Ελιόθεν ἐν Κόρωνα, χεζεῖ τοῦ Σέλης.

کل *Kal* Calvus.

Kal, bald, baldness, in Persian, owing to scurf and scales on the hands and the head.

کوب *Kub* Cup.

Kub in Persian is a cup.

کوت *Kout* or *Gout* Gout.

Kout is gouty, infirm in the feet, unable to rise.

کوپه *Kupè* Cupping-glass.

A surgeon's cupping-glass in Persian.

کیر *Kir* Κύριος.

Kir is a lord in Arabic, and means baal-peor in one word.

کیراس *Kiras* Cerasus.

Kiras a cherry, so called from Cerasus Ponti, ΚΕΡΑΣΟΥΝΤΙΩΝ on the coins of Hadrian and Marcus Aurelius. Lucullus first introduced cherries from cerasus into Italy.

کیس *Kis* Κίστις.

Kis, κίστη is cista, chest, in Arabic, Greek, Latin, and English.

کیمیا *Keemeea*, or *Kimia*, Chemistry.

کلاه *Kalah* Cawl.

Cawl is said by Johnson to be of uncertain etymology;

etymology; in Arabic it means all it does in English, as a net, or head-dress, a cap, or cowl, worn by the Mohammedan dervises.

قاز *Kazz* Satan.

Kazz is an Arabic word, signifying Satan, or the Devil, شيطان sheitan, and an Italian interjection.

قالون *Kalun* καλὸν.

Kalun means in Persian fair, beautiful, as καλὸν in Greek. It is also a fabulous island, where there is a castle of seven metals, into which, whosoever enters, is immortal, and the first planted tree in the world, with leaves as large as shields, and bright as mirrors.

قباب *Kobab* Alcoba, Alcove.

Kobab in Arabic is a vault, or cupola, alcoba in Spanish, in English alcove. It is also a tent, or recess, as in Numbers, c. xxv. v. 8. And he went after the man of Israel into the tent,

tent, and thrust both of them through the man of Israel, and the woman through her tent. Where קבה and קבתה mean the chamber of the tent, and the chamber of the woman. The oriental languages delight much in this figure of paronomasia, when words of like endings have opposite senses. Himám, death; and hummam, bath. Kalad, Paradise; and kalud, eternity. We do not find this play upon words often in Greek and Roman authors, though here and there an example will occur, as in Homer, Od. τ. v. 565.

Τῶν οἱ μὲν κ' ἔλθωσι διὰ παριστοῦ.

ΕΛΕΦΑΝΤΟΣ.

ΟΔ'-ΕΛΕΦΑΙΡΟΝΤΑΙ.

And the x. of the Iliad, v. 501

Μυελὸν ΟΙΟΝ ἔδωκε, καὶ ΟΙΩΝ πίονα δημόν.

More instances may be found in Latin writers, such as in Ausonius.

— — amentes ubi lucus opacat amantes.

μηδὲν τὸν Μήδων δειδιότες πόλεμον.

Theognis, v. 762.

ذباب

قاب *Cabab* Cabob.

Secuit, amputavit; whence came the sense of excavation in قاب an arch, and alcoba in Spanish, an alcove; and not from al khab, sleep, in Stevens's Dictionary. Cabob is an Arabic dish, introduced from the East by Pococke, made of a section of a line of mutton, half roasted, then stuffed with sweet herbs, and stewed, when well dressed.

N. B. قاب cab in Persian is the ankle bone of a sheep, and كاب in Arabic is an Irak ox.

قد *Kedd* A Kid's skin.

Kedd means in the Arabic language, the skin of a kid cut into thongs; and hence with us the kid itself, קדר قد Per longum secuit.

قرن *Kurn* Cornu, Horn.

Korn or kurn is an Arabic word, and one of those which is the same in a variety of languages, like sack, wine, earth, eye, &c.

قرص

Krus, Kurs Crust.

A crust of bread, a round ball of paste, in Arabic.

Kal Call.

[illegible] called in English, from the Arabic:

يقال لها عنيزة

and she was called Uneize.

[illegible] pleasant story of Amralkeis, the love[illegible] Uneize, and his mode of courting her, [illegible] he could only do. يوم الغدير alghe[illegible] and that was the day Daret Zulzul. [illegible] Tebrizi, apud Lette, p. 175.

قدح *Kedeh* Cadus.

Kedeh, a large cup or goblet, in Latin a cask.

در بزم یکدو قدح کش و برو

Der bezm ikdu kedeh kesh ve beru.

In the banquet of life draw a cup or two, and depart.

Kesh

Kesh is from Kesiden to draw, the vintner's term.

Parce cadis tibi destinatis. Hor.

قرطس *Kartas* Paper.

In Greek χάρτης derived from χαράσσω, because it is written on. This is like Voltaire's accounting for the first histories being composed in verse, because they were easier to be remembered. See Voltaire's preface to Edipe, and Newton's Milton, v. 1. p. 12, who re-echoes Voltaire, and attributes the use of poetry, prior to prose, to the intention of aiding the memory, in which he supposes it to have been tried; now the question is, what induced the ancients to make the trial?

Cartas is, perhaps, an original Arabic word, of which the Greeks sought for the origin from the use they made of it. See other senses in the Lexicons. قرطاس paper, &c. from قرط karat secuit.

قرطم

قرطم *Kurtum* Carthamus

Wild and bastard saffron.

قرم *Kyrym* Crimea.

The Tauric or Cimmerian Chersonese. قرم خانی The Khan of the Crim. Tartars. بحر القرم The Euxine sea in Arabic.

قشیش *Kashish* Cascus.

Cascus in Latin is vetus, and the same in the Chaldee, ܩܫܝܫ, the Arabic, and Oscan languages. اسنی عشر قشیش Ashena ashara kashish, Mark appointed twelve Presbyters with Hanania. See Eutychii Origines Eccles. Alexandrinæ, p. 29, 4to, Londini, 1642.

قط *Ket* Cat.

Ket is from the Arabic قط serving well, as a domestic, which is the character of a cat.

قطن *Cotton* Cotton.

قفا *Kyfa* Coif.

Coif

Coif is the covering of the back part of the head, which in Arabic is kyfa. and in English cuff through the French coeffe. Castell has given cuff (coeffe, Johnson) with cuff a blow, and in his dictionary writes قفا pars cervicis, a cuffe colaphus.

قفطان *Kaftan* Caftan.

A robe of honour which Eastern princes present to ambaſſadors.

قلم *Kelem* Calamus.

Kelem a pen, a reed, an Arabic word, the original probably of the Greek and Latin.

قمن *Kumin* Chimney.
Caminum.
Κάμινος.
Cammino.

قميص *Kamees* Chemise, FR.

This word, which is Arabic, is, without doubt, the original of the Italian *camicia*,

 whence

whence the French had their *chemise*, a *shirt* or *shift*. *Camice* in Italian, is a *priest's white garment*. In low Latin we find *camisia*, a *surplice*, *shirt*, or *shift*.

قناب *Kunab* Cannabis, kennep.

A tent-rope, a cord, a bow-string, a name given to the plant which the Romans twisted into ropes, borrowed evidently by the termination from a foreign language. Kunab is Arabic.

قندی *Kandi* Candy.

Kandi, made of sugar. Sugared. Johnson fancies this word may come from candare, quasi candidare, to whiten, but the sweetest sugar is not the whitest but the brownest.

قندیل *Kendil* Candle.

Candil a lamp, lanthern, chandelier, or branched candlestick; Arabic.

قوانون *Kuanun*, A Canon.

Kanun

Kanun A Harp.

Kanun a canon, rule, regulation, statute, or ordinance in Arabic. Kawanin harps, cacons.

قوقنس *Kuknus* Κύκνος.

Cygnus.

Kuknus is the phœnix. In the East this bird is said to have fifty orifices in his bill, which are continued to his tail; that after a thousand years he builds himself a funeral pile, sings a melodious air of different harmonies through his fifty organ-pipes, flaps himself with his wings till he sets fire to the pile, and consumes, in order to give birth to a young phœnix, which rises from his ashes. The Greeks applied the musical virtues of this bird to their favourite swan, that is seen on a coin of Delos. As to his vocal powers, I say, with Ælian; Ἐγὼ δὲ ᾄδοντος κύκνου οὐκ ἤκουσα, ἴσως δὲ οὐδὲ ἄλλος. I never heard a swan sing, and perhaps

haps no body else. Mr. Jodrell has collected all that has been said on the subject of the cygnea cantio, by Leland, Aldrovandus, Olaus Wormius, and Bartholinus, in a long and learned note to the 149th verse of the Iön of Euripides. See Jodrell, vol. I. p. 43. and Dr. Combe, Num. Vet. pl. 66. and pl. 25. No. iv.

کوکو *Cucu* Cuckow.

Cucu is a name made evidently from the note of the bird, in English cuckow, just as گوگو gugu is from of the wooing of a wood-pigeon, or ring-dove, in the same language.

قهوه *Kohweh* Café.

قهوه رنگی Kohweh rungi, of a coffee-colour; the colour of coffee, or a dusky colour.

قلان *Colalon* Collis.

The vertex of the hill, the top or summit of a thing in Arabic, from قلل قلان.

کرانه

گراز *Guraz* Γαῦρος.

Guraz in Persian means a haughty air in walking, a strut, and what the Italians call pavoneggiarsi. Guraz is also a hog, in old French gore.

گردون *Guerdoun* Guerdon.

Guerdoun, or gerdun, in Persian is fortune, and its gifts, good or bad.

> Depart from the house of fortune, and ask not for her bread. HAFEZ.

نان Is bread. The Persians do not say with the Romans, panem et circenses, but نان و زن nan o zen, panem et fœminam.

گرم *Garm* Warm.

Garm is German, or gram, and signifies chagrin, anger, choler, the *g* in English becomes a *w*, as in war, guerre: ware, gare; wasp, guespe; Wales, Galles; wardrobe, garderobe; waites, guet. Walnuts, nuces Galliæ, French nuts.

گورز

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قاب *Cabab* Cabob.

Secuit, amputavit; whence came the sense of excavation in قاب an arch, and alcoba in Spanish, an alcove; and not from al khab, sleep, in Stevens's Dictionary. Cabob is an Arabic dish, introduced from the East by Pococke, made of a section of a line of mutton, half roasted, then stuffed with sweet herbs, and stewed, when well dressed.

N. B. قاب cab in Persian is the ankle bone of a sheep, and كاب in Arabic is an Irak ox.

قد *Kedd* A Kid's skin.

Kedd means in the Arabic language, the skin of a kid cut into thongs; and hence with us the kid itself, קדר قد Per longum secuit.

قرن *Kurn* Cornu, Horn.

Korn or kurn is an Arabic word, and one of those which is the same in a variety of languages, like sack, wine, earth, eye, &c.

قرص *Krus, Kurs* Crust.

A crust of bread, a round ball of paste, in Arabic.

قال *Kal* Call.

Hence called, in English, from the Arabic:

يقال لها عنيزة

And she was called Uneize.

See a pleasant story of Amralkeis, the lover of Uneize, and his mode of courting her, which he could only do. يوم الغدير alghedir, and that was the day Daret Zulzul. From Tebrizi, apud Lette, p. 175.

قدح *Kedeh* Cadus.

Kedeh, a large cup or goblet, in Latin a cask.

در بزم یکدو قدح کش و برو

Der bezm ikdu kedeh kesh ve beru.

In the banquet of life draw a cup or two, and depart.

Kesh

Kesh is from Kesiden to draw, the vintner's term.

Parce cadis tibi destinatis. Hor.

قرطس *Kartas* Paper.

In Greek χάρτης derived from χαράσσω, because it is written on. This is like Voltaire's accounting for the first histories being composed in verse, because they were easier to be remembered. See Voltaire's preface to Edipe, and Newton's Milton, v. 1. p. 12, who re-echoes Voltaire, and attributes the use of poetry, prior to prose, to the intention of aiding the memory, in which he supposes it to have been tried; now the question is, what induced the ancients to make the trial?

Cartas is, perhaps, an original Arabic word, of which the Greeks sought for the origin from the use they made of it. See other senses in the Lexicons. قرطاس paper, &c. from قرط karat secuit.

قرطم

قرطم *Kurtum* Carthamus

Wild and bastard saffron.

قرم *Kyrym* Crimea:

The Tauric or Cimmerian Chersonese. قرم خانی The Khan of the Crim. Tartars. بحر القرم The Euxine sea in Arabic.

قشیش *Kashish* Cascus.

Cascus in Latin is vetus, and the same in the Chaldee, ܩܫܝܫ, the Arabic, and Oscan languages. اسنی عشر قشیش Ashena ashara kashish, Mark appointed twelve Presbyters with Hanania. See Eutychii Origines Eccles. Alexandrinæ, p. 29, 4to, Londini, 1642.

قط *Ket* Cat.

Ket is from the Arabic قط serving well, as a domestic, which is the character of a cat.

قطن *Cotton* Cotton.

قفا *Kyfa* Coif.

Coif

Coif is the covering of the back part of the head, which in Arabic is kyfa. and in English cuff through the French coeffe. Castell has given cuff (coeffe, Johnson) with cuff a blow, and in his dictionary writes قفا pars cervicis, a cuffe colaphus.

قفتان *Kaftan* Caftan.

A robe of honour which Eastern princes present to ambaſſadors.

قلم *Kelem* Calamus.

Kelem a pen, a reed, an Arabic word, the original probably of the Greek and Latin.

قمن *Kumin* Chimney.
Caminum.
Κάμινος.
Cammino.

قميص *Kamees* Chemise, FR.

This word, which is Arabic, is, without doubt, the original of the Italian *camicia*,

 whence

whence the French had their *chemise*, a *shirt* or *shift*. *Camice* in Italian, is a *priest's white garment*. In low Latin we find *camisia*, a *surplice*, *shirt*, or *shift*.

کناب *Kunab* Cannabis, kennep.

A tent-rope, a cord, a bow-string, a name given to the plant which the Romans twisted into ropes, borrowed evidently by the termination from a foreign language. Kunab is Arabic.

قندی *Kandi* Candy.

Kandi, made of sugar. Sugared. Johnson fancies this word may come from candare, quasi candidare, to whiten, but the sweetest sugar is not the whitest but the brownest.

قندیل *Kendil* Candle.

Candil a lamp, lanthern, chandelier, or branched candlestick; Arabic.

قوانون *Kuanun*, A Canon.

Kanun

Kanun A Harp.

Kanun a canon, rule, regulation, statute, or ordinance in Arabic. Kawanin harps, cacons.

قوقس *Kuknus* Κύκνος.

Cygnus.

Kuknus is the phœnix. In the East this bird is said to have fifty orifices in his bill, which are continued to his tail; that after a thousand years he builds himself a funeral pile, sings a melodious air of different harmonies through his fifty organ-pipes, flaps himself with his wings till he sets fire to the pile, and consumes, in order to give birth to a young phœnix, which rises from his ashes. The Greeks applied the musical virtues of this bird to their favourite swan, that is seen on a coin of Delos. As to his vocal powers, I say, with Ælian; Ἐγὼ δὲ ᾄδοντος κύκνου οὐκ ἤκουσα, ἴσως δὲ οὐδὲ ἄλλος. I never heard a swan sing, and perhaps

haps no body else. Mr. Jodrell has collected all that has been said on the subject of the cygnea cantio, by Leland, Aldrovandus, Olaus Wormius, and Bartholinus, in a long and learned note to the 149th verse of the Iön of Euripides. See Jodrell, vol. I. p. 43. and Dr. Combe, Num. Vet. pl. 66. and pl. 25. No. iv.

کوکو *Cucu* Cuckow.

Cucu is a name made evidently from the note of the bird, in English cuckow, just as گوگو gugu is from of the wooing of a wood-pigeon, or ring-dove, in the same language.

قهوه *Kohweh* Café.

قهوه رنگی Kohweh rungi, of a coffee-colour; the colour of coffee, or a dusky colour.

قلان *Colalon* Collis.

The vertex of the hill, the top or summit of a thing in Arabic, from قلل קלל.

کرانه

گراز *Guraz* Γαῦρος.

Guraz in Persian means a haughty air in walking, a strut, and what the Italians call pavoneggiarsi. Guraz is also a hog, in old French gore.

گردون *Guerdoun* Guerdon.

Guerdoun, or gerdun, in Persian is fortune, and its gifts, good or bad.

> Depart from the house of fortune, and ask not for her bread. HAFEZ.

نان Is bread. The Persians do not say with the Romans, panem et circenses, but نان و زن nan o zen, panem et fœminam.

گرم *Garm* Warm.

Garm is German, or gram, and signifies chagrin, anger, choler, the *g* in English becomes a *w*, as in war, guerre: ware, gare; wasp, guespe; Wales, Galles; wardrobe, garderobe; waites, guet. Walnuts, nuces Galliæ, French nuts.

گورز

گورنر	*Guvernor*	Governor.
کونسل	*Counsil*	Council.
کمپنی	*Kumpanee*	Company.

These three words have been introduced by the English into the various countries of the East where they have factories.

گیتی *Giti* Fr.

Giti the earth, the universe, is perhaps a word borrowed from the Greek, with a Persian termination given to it. Giti sitan is the conqueror of the earth. Giti nama is showing the world, implying a mirror supposed to belong to Alexander the Great, which reflected from its surface every thing that was doing on the face of the earth.

لب	*Leb*	Lip.
لتم	*Letem*	Lethum.

Letem is the piercing in the throat, or a mortal

mortal part, with a spear; in Latin, death. The ancients were puzzled to find out the origin of this word, which they sought where it was not to be found, in their own language, but it is an Arabic word. Priscian brings it from an old world, leo, that is deleo, quoniam "mors omnia delet." Apuleius Grammaticus from luo, and Festus from λυθης with as little success.

لشلاش *Leshlash* Listless.

Leshlash is slow, tardy, lazy, lolling, loitering. "The lazy-lolling sort of ever listless loiterers that attend no cause, no trust." The derivation in Johnson is from list, desire, and less, but I prefer the Arabic, and he who does not must admire the coincidence.

لبى *Lubi* Looby.

Lubi in Arabic is a foolish ridiculous fellow. Johnson and Skinner, and Junius are all

Latin; and the low Latin from whence? From the Persian.

لادن *Laden* Ladanum.

Laden is the gum-herb lada.

لاک *Lak* Lake.

Lak is a tincture for dying cloths red.

مادر *Mader* Mother.

مادہ *Madé* Maid.

Madé is Persian, and means a female.

ماعون *Maun* Maund.

Maun is any kind of household utensils, as kettles, pots, baskets, and such like in Arabic.

مام *Mam* Mamma.

This word perfectly agrees with the Cymric Mam, which descended to us from the ancient Britons, and signifies Mother.

مانذ *Maned* Manebat.

Maned, the third person singular of the imperfect of manden, to remain.

نهان کی ماند آن رازی ——

Nihan kei maned an razi

How could that secret remain concealed.

Ode of Hafez, i. l. 8.

مهجور در کلبهٔ احزان از دار و دیار ماند

Mehejur der kulbehe ahzan az dar ve deyar mandeh.

From family and friends remaining, separated in the cottage of care. Anvar Soheili.

ماهن *Mahun* Mainada.

Mesnada.

Mesnie.

Menial.

Mahun is a domestic servant in Arabic, from whence come the low Latin, the French, and English, terms for the same thing.

مایس *Mayis* Maius.

The month of May. Meninski. See Father Angelo.

ملنخولیا *Malenkholia* Melancholy.

An

An Arabic word from the Greek μυρτωλια.

مورد	*Mured*	Myrtle.
		Mourt.
		Myrthe.
مردا ست	*Merdaust*	Mortuus est.
مردار	*Merdar*	Merda.

Merda in Latin means filth, dung, ordure; and merdar in Persian signifies impure, dirty, filthy, and is in all probability the same word, either carried into Persia, or brought out of it.

مرمر	*Mermer*	Marmor.

Mermer is marble in Arabic, and سماق مرمر sumak marmor is porphyry, or the hardest species of marble.

The Greeks perhaps had their μαρμαρος from the Arabians, and the Latins their marmor from the Greeks.

مست	*Mest*	Must.
		Mustum.
		Mest,

Mest, one drunk with wine, in English must is new wine.

"About the wine-press where sweet must is pour'd."

MILTON.

زرندان مست پرس

Zerandan mest purs.

Ask of the drunken crew for the mystery behind the curtain; of the toping drunkards. HAFIZ.

مستر *Mister* Master.

This is likewise an English word used before proper names, which the natives of the East Indies have adopted.

مطیر *Mutir* Mutire.

Mutter.

Mutir in Arabic is repeating often.

مروارید *Merwarid* Margarite.

Merwarid in Persian is a pearl found in an oyster. مروارید الفاظ Pearls of words.

مشک *Mushk* Musk.

Musk of Tartary, musk of Thibet, a musk of

of superior quality; a Persian word.

Feridun was not formed of musk and ambergris, but justice and liberality:

ز مشک و ز عنبر سرشته نبود

مطا *Mata* Extendit.

From this word in Arabic comes مطیه a beast of burden that is drawn along, or driven, and stretched out, as is a camel, in moving forwards. To stale in English signifies the same thing, s'étaler, to stale, and is said only of a horse, qui ut urinam reddat, se extendit, v. stale in Shakspeare, ubi est prostibulum.

معنی *Meany* Meaning.

Meany in Arabic signifies idea, sense, signification.

مخزن *Makhazen* Magazine.

Makhazen is a shop with drawers, and shelves. مخزن الاسرار A repository of secrets. مغناطیس

مغناطيس *Myghnatis* Magnet.

In Greek μαγνῆτις. The magnet was said to be first found in Magnesia. Plin. 36. 16. Nicander reports that it had its name from Magnes, who first found it in Mount Ida.

ملس *Meles* Μέλας.

Meles the mixture of darkness and light, the twilight. Μέλας in Greek answers to the Arabic word, and means black, dark, and obscure.

ملكن *Malakon* Μαλακὸν.

Malakon is amor, blanditiæ, love, soothing, flattery; any thing very soft, from ملق lavigare, complanare. ملخى Milkhy means pap for infants, or the softest food in Arabic, from whence comes the Greek.

مجوسيان *Mejusian* Magicians:

Mejusi in Arabic is an adorer of fire, in opposition

position مسلم or musulman, the true believer in the Mohammedan faith.

موز *Muz* Musa.

The plantain-tree is called musa, of which the most remarkable sorts are musa paradisiaca, or plantain, and musa sapientum, or bananna.

موسا *Musa* Muse.

A companion; an easy agreeable work; monthly pay, in Persian. The English word muse may mean all this, or not, as it shall happen.

موصف *Musif* Musing.

Musif making melancholy, in English studying in silence.

موسقار *Musykar* Musician.

موسقی *Musyky* Music.

ا ل م ر *a la mi re.*

ب ن پ م *b fa be mi.*

ج ص ف و *c sol fa ut.*

See the whole gamut in Richardson, under the words در مفصل durri mufussil, separate pearls. The Arabians and Persians have a musical scale, whence the old mode of teaching vocal music in Europe, by what is commonly called sol-fa-ing has borrowed.

موش *Mush.* Mouse.

کربه شیر است در گرفتن موش
لیک موش است در مصاف پلنگ

Kirba sheer ust dur guriften mush;
Lik mush ust dur musaf pulung.

The lion is a cat in catching a mouse.
But the mouse is a tiger in battle.

See Sadi's Preface to Rosarium Politicum, p. 34.

مومیا *Mumiya* Mummy.

Mummy is derived from موم mum wax, which may lead us to the knowledge of the

 composition

composition of a mummy. Mum is both Arabic and Persian.

مہرا *Mihra* Mira.

Mihra is seeing, or he sees, in Persian, as mira is in Italian.

میل *Mil* Mile.

Mil in Arabic is milliare, or an interval of a thousand paces.

نہ *Na* Ne.

Na in Persian is a negative prefixed to verbs, and often incorporated with them. Thus in the sixth verse of the second chapter of St. Matthew's gospel, we have نیستی کم تو نیز also thou, O Bethlehem of Judea; art not small in the kingdom of Juda. کم Gum means abjecta, parva, perdita. The word نیستی is compounded of نہ and ہستی na and hestey a defective verb, to be used now and then in a dignified

dignified way for buden. The particle ne is employed by Chaucer, and others singly, and by contraction in compound words as n'iste for ne wiste, knew not, singular. The Frankeleines Tale, 11340. Ed. Tyrwhitt. N'isten for ne wisten, plural. 1048. The Squieres Tale. Thus also n'ill for ne will; will not. N' is for ne is, is not, is in the same author, as nist نیست in Persian, non est.

نابینا	*Na bina*	No sight.
نایروا	*Na perwa*	No fear. Sans peur.
نافزون	*Na fizun*	No money.
ناردین	*Nardin*	Nard.

Nardin is spikenard. Spica nardi, a plant, and the oil, or balsam produced from the plant.

نارنج	*Narenj*	Orange.

Aurantium

Aurantium sic dictum ab aureo colore. The European name comes from the colour. The golden-apple, or the fruit of the Hesperides, gets its appellation in Arabic and Persian, not from its colour, but its smell.

ناف *Naf* Nef, nave.

Naf in Persian means the navel, and the center of a shield or boss ناف سپر و در ناف شهر der naf sheher is in the center of the city. The nave is the middle of the church. Bernard Bald, in his Commentary on Vitruvius, says, that it comes from ναὸς; and Saumaise, that it is derived from ναῦς, ναὸς, navis; because the vault of the nave of a church is constructed comme le fond d'un navire, like the hold of a ship; but this I believe to be all wrong. Nave is umbilicus or navel.

نام *Nam* Name.

نام شما چیست Nam shuma cheest, what is your name.

نر *Ner* Ἀνήρ.

From ner in Persian the Greeks have made ἀνήρ, or vice versa. Ner signifies male, manly, masculine.

نرگس *Nergis* Narcissus.

نص *Ness* Ness.

Elevating, raising, placing one thing on another in Arabic. Ness in English at the end of towns, means that they are on elevated situations projecting like noses from the face of the country, also promontories hanging over the sea. Totness, bob's-ness, &c. &c.

نعر *Nar* Narr.

Naret are asses stung by gad-flies. Nar in Arabic means a restless silly fellow, who cannot stand still; this is also the German sense of the word narr fou à courir les champs, ein halbe narr seyn; has its corresponding phrase in Persian, نیم سر داشتن to have half a head,

to

to be half-witted, like the subjects of King Dambak. I have never seen Professor Wahl's book in which he compares the German language with the Eastern tongues.

نکسان *Noxun* Noxium.

Noxun is one of father Angelo's words, and must have been borrowed from the Latin.

نو *Nu* New:

ماه نو Mahe nu, the new moon; سال نو saule nu, the new year.

نوک *Nuk* Nook.

Nuk is a Persian word, signifying a point, an edge, an extremity, or tip, a quoin. Dr. Johnson derives nook from een hoeck.

نولون *Naulun* Naulus.

Naulus is freight in Latin, or money paid for a passage over the sea; the Arabic is precisely the same. Ναῦλον et ναῦλος in Greek means, merces pro vectura. The naulus paid for

for passing the Styx was two oboli. Aristophanes Frogs, v. 272.—"Furor est post omnia perdere naulum." It is madness to throw the helve after the hatchet. The French say, Il est si pauvre qu'il n'a pas de quoi passer l'eau. See Juvenal, Sat. 8. v. 97.

وال *Wal* Whale.

A whale, a large fish in the Danube.

ود *Wedd* Wed.

Love, friendship; wishing or delighting to do any thing; benevolence, affection, the most intimate union or regard in Arabic.

وح *Weh* Way.

اوى *A wey* Away.

وها *Weha* Haste.

A cry used to camels; haste, expedition, in Arabic. We have the same word in English, but with an opposite meaning. Woh is the cry of the Stratford carriers to their horses, in

in order to stop them. Shakspeare has used it in the Two Gentlemen of Verona, p. 211. Steevens's edition, vol. iii.

"There is no woe to his correction."

Read woh, and explain no stop, no end to the correction of love, the mighty lord. Johnson's note says, no misery that can be compared to the misery of those that love, or to the punishment inflicted by love; as if it meant equal to, which I do not believe. If words of the same letters mean opposite things in the same language, as ἀργὸς in Greek, malum in Latin, (See Mr. Knight's Analytical Essay, 4to. p. 104.) à fortiori they may in different languages be more likely to have opposite senses either by accident or design, either from ignorance or wilful perversion; the casual coincidence of letters will, it is true, sometimes form the same term in two languages without the smallest relation of one to the other.

ولم

وليه *Weilih* Wily.

Cunning, shrewd, Arabic.

ويل *Weil* Wail.

A misfortune, a wailing, affliction, in Arabic.

وين *Wein* Wine.

وينه *Weinet* Black grapes.

ويوده *Waywadé* Waywode.

Waywode is a governor in Arabic, a prince Palatine. The Poles call the princes of Wallachia and Moldavia, waywodes, considering them only as governors of Polish provinces, elsewhere they are called hospodars.

هالة *Hala* Halo.

Halo area circa lunam. Gazophylacium.

هبوب *Hebub* Hubbub.

Hubbub, a violent wind raising the dust; from hebou in Arabic, a dust raised and fly-

ing in the air. Johnson says, he does not know the etymology of hubbub, unless it be from up, up hobnob!

هفت	*Heft*	Ἑπτὰ. Septem. Seven.
هلع	*Helia*	Helluo.

Helia is a glutton, a greedy wolf, in the Persian language.

هم	*Ham*	Ἅμα. Together.
همبستر	*Hempister*	A bolster fellow: A bed fellow.

The word is compounded of هم hem together, and بستر pister a pillow, or bolster.

همه زن	*Hemèzan*	Amazon.

Hemèzan is a compound word, made of hemé all, and zen woman. This word was to

to the Greeks foolishness, and a stumbling block, since they looked for it in their own language, where it was not to be found. I owe this Persian word to Mr. Wilkins. A certain tale relates that the queen of the Amazons was visited by a beautiful young prince (Alexander) whom she drew towards her with one hand, and pushed from her with the other, as Hudibras says, Cupid does his bow, that is, she received him, in other words, superciliously with one eye, and invitingly with the other, altero ad frontem sublato, altero ad mentum demisso supercilio.

هنر *Huner* Honor.

Virtue, science, knowledge, honor, هنر ور Huneri perwer, a cultivator of science, or fosterer of virtue in Persian.

هنری *Henri* Honor.

Henry with the *ye* in Hafez, p. 65. edit. Richardson, which has not the restrictive

power

power of the article, but is merely paragogic, or added to make the last syllable long, ہنری henri and not ہنر

Pirane ser bekun henri nenk u namra.
Old age, time employed in honor, virtue, and probity.

ہور *Hur* Huron.

Hur the sun in Persian; hurron in Arabic, generous warmth, ingeneous; hurron, a man of an ingeneous spirit. Gjeuharri Lexic. It is a curious coincidence that Voltaire should have called his *ingenu* by the name of *ingenu* in Arabic, without knowing it, since he tells us that his hero came from New France, in North America, de la Huronie.

ہویدا *Huveida* Evida.
Evident.

Clear, open, manifest, conspicuous.

ہیکل *Heikel* Εἴκελος, εἰκὼν.

Heikel is a figure, image, stature, resemblance, as in Greek.

هلا *Hola.*

Hola, an exclamation in Arabic; come then, come near, come along.

ياسمن *Jasmin* Jessamine.

Jessamin and jasmin are both Persian and Arabic. The Arabian jessamine is called nyctanthes, because the flowers open in the evening, and fall off, it has been said, the succeeding day; but this is only the case with such flowers as are immediately under the influence of the solar rays. The arbor tristis, or first species of the nyctanthes, the pariaticu of the Bramins, grows naturally in the sands of Ceylon, and to the height of eighteen feet.

يد *Yed* Aid.

Yed from יד in Hebrew hand, means assistance, help, &c. in Arabic. Johnson derives aie from adjutare.

يخ *Yekh* Ice.

يخيم

یخچه *Yekhché* Ice-stone, or hail.

A thaw is prettily described in the بهار دانش, Behar Danush, or Spring of Knowledge, of Einaiut Oolla, translated by Dow, and much better by Mr. Scott. Waters liberated from confinement by the influence of the sun, ran to the cypress to relate the tale of their captivity. British Museum, Coll. Hamilton, Plut. xxxvi. 5564. The same author compares the brightness of ice to the silver of fish سیمی ماهی seemi mahi. Hailstorms are not common in hot countries. During a fall of hail at Masulipatam, the inhabitants gathered it up in their hands, but soon threw it away again, crying out that it burnt them; and true enough.

"..... The parching air
Burns frore, and cold performs th' effect of fire."

MILTON.

"— — — penetrabile frigus adurit." VIRGIL.

In

In Arabic hail-stones are called the berries of a cloud, حباب ترم hybab term.

یواقیت *Yuakit* Hyacinthus.

Yuakit is a Persian word, denominated various gems, when used absolutely, it signifies the red hyacinth, or the ruby, to pour یواقیت الصهبا rubinos of red wine upon topazes of the field. The nymphs of Paradise are compared to Hyacinths. See Wilmet's Dictionary of the Koraun, p. 820.

یوغ *Yugh* Yoke.

This word runs through the Persian, Greek, Latin, Dutch, English, and Saxon, languages, &c. &c. &c.

Vide Hinckelmannium Lectori Benevolo before his edition of the Koraun, Hamburg, 1694, where there are some words not in this tract, as,

عال Ala, alere.

ارس

رض Arasa, arare, arish.

نوت Naut, nauta.

Sempt semita á صمت unde *Zenith*.

سكين Siccin, sica culter.

Taurus, thoor, ثور

Itessera نسر | lusit alea.